

WESTERN RECORDER

Faith, Hope and Love, these three

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The Secret of a Happy Christian Life.

BY REV. EDWIN T. HISCOX.

With respect to Christian character, and to the happiness that flows from it, we are the arbiters of our own fortune to a much greater extent than we commonly suppose.

Perhaps many who read these words are among the number of those who habitually complain of their fortunes, their friends, their surroundings. "Dear me, what terrible weather." "How unfortunate I am." This and similar language is too often heard. Many centuries ago there lived a godly man who discovered what a serious mistake this is, and how likely to be destructive to happiness, and he has put on record his determination to avoid this error, saying, "I will bless the Lord at all times; His praise shall continually be in my mouth." Praise and blessing instead of complaint and murmuring. Let all grumblers take notice. It is easy to praise and be thankful when everything is to our liking, but to utter words of praise when disappointed, sorrowful and suffering, this never occurs to us, or we reject the suggestion as untimely and superfluous. Yet right here is the very secret of a happy Christian life. But to make this secret of practical value, it must be used earnestly, methodically, daily. This age is fond of nostrums, but neither physical nor spiritual health is to be had without regular exercise. Try it faithfully for weeks and months and you will begin to get results. In the first place, you will be more cheerful. With increased cheerfulness you will note that you have better health. (Hence this will be a dangerous practice for those who "enjoy poor health.") You will find after a time that you are gradually overcoming fears. The uppermost thought being that God is here, and that God is good, and that God is omnipotent, you will come to see that nothing evil can come to you, that all is working to good. Now you must practice this till you reach what I may call the bed-rock of your own thinking. In some the deepest thought is doubtful, there is ever an undertone of sorrow and sadness. This is partly temperamental. There is also a certain fascination in "the worship of sorrow," especially to the young and the gifted, but it should be overcome since it will be overcome. From my window I see noble trees which, at this time of year, remind me of the beautiful words of the great poet, "bare, ruined choirs where late the sweet birds sang,"—beautiful but false. They are not "ruined," but will break forth again in leafy beauty. That which seems ruin to the delicate susceptibility of the poet is only an evidence of the tender care of the all-loving Father. Why, then, should we fear, and distrust the goodness of God, in our misty experiences?

By thus praising God at all times, we promote our own happiness, taking advantage of the working of a law, by reason of the effect which words have on interior states. If inclined to think this statement illusory and vain, test it by telling a ghost story to children as they are retiring for the night. This is very strange from being a suggestion that we should repeat a lie till we believe it. For these things are true. The Bible is full of them. The truest and noblest men tell us they have found them true. Let us trust in God, in our fellow-men, and in ourselves, for the secret of a happy Christian life lies in the understanding, and the will, to bless the Lord at all times, and praise Him continually.

Stimulism vs. Spirituality.

BY J. H. HALL, D.D.

Gracious God, "impress me with the truth that no thing can give me joy if I myself am not already joyful. Inspire me with the knowledge that the issues of life are not from without but from within. Guide me into the discovery that the pleasures at Thy right hand are the only things that are pleasures for evermore."

The medical theory of treating diseases by stimulants has its advocates. Some of them, no doubt, abuse it in practice. When it is merely and only stimulation of the patient, without any treatment of the disease, of course, it is abuse—it is malpractice. It is thought that much of the morphine habit, if not the drinking, is traceable to this unwise practice of stimulism. While there may be use of stimulants for the time, yet the aim of the wise physician is to reach and remove the cause of trouble. If the case is constitutional debility—an abnormally low pulse—stimulants can only give temporary relief, and may, at the same time, create a morbid appetite of ever-increasing intensity, for the stimulants. Better treat the cause, and build up the constitution—then the pulse will be normal.

Is there not something analogous to stimulism in religious life—especially ecclesiastical life? The church worship becomes monotonous, lifeless, joyless. The spiritual pulse of the church is faint and low. The congregations have decreased to a handful. There is something the matter, and something must be done. Now, instead of going to God for His life-giving Spirit, and to His all-sufficient Word to feed, revive and build up, there is a temptation to resort to so-called religious stimulants. The effect of these temporary excitants is mistaken for growth and prosperity. Stimulism is substituted for spirituality in the management of the church. Then we have some such order as the following: A new society is organized called "The Pale Faced Tribe." As the church is pale with lifelessness, it is thought that this name, if nothing else, will, after the homeopathic theory, bring blood and life to the church. But it fails. Next, a number of the young people are organized and uniformed, called "The Holy Brigade." It is thought that the evolutions of this company and its march into the sanctuary on Sabbaths will kindle a martial spirit in the church militant. Sure enough, on Sabbath, as they enter the house of God with martial tread, and the organ gives forth the stirring strains of "Am I a soldier of the cross?", the effect is electrical. But this, also, soon fails to excite. The pews are empty again. Something must be done. The crowd loves the novel and exciting, and we must have it. As it is something new in the Scriptures—indeed, forbidden—for the sex to take part in speaking in public worship, it is arranged for certain bright girls to get up and "testify" in worship. As it never fails to please and draw the worldly crowd when you trample on God's Word, here it comes to see the show. But this expedient soon fails of its own weight, and ceases to draw. This practice has begotten in the church a morbid appetite for the new and sensational. It excites them. An empty church inflames the appetite. What can be done next? The pastor, fertile in resources, gets with his sacrosanct and a sure card is agreed on. They have in the choir a member

who has a remarkable gift of whistling. It is arranged and published that, on next Sabbath, a touching postlude will be whistled by Mr. A., as a conclusion of the services. Of course, this expedient draws; but soon, like all its predecessors, it ceases to excite the curious. Then still something else must be resorted to. This must continue *ad infinitum, ad nauseam*.

After such an experience, the church is in a worse condition than ever. There is required an eternal round of expedients to keep up any life and interest. Finally the trouble may be laid to the charge of the pastor, and one after another goes in the vain search for a "drawing man." Really, it has become a case of *ecclesiastical dipsomania*. The church, instead of resorting to prayer and truth and right living, the ordinary means provided in God's Word for growth, has adopted sensational and carnal means and methods until a morbid appetite for the worldly and exciting has become a confirmed habit. Back—yes, back "to the old paths." The church will have to suffer—may suffer terribly—by coming back; may suffer like the poor inebriate recovering from a spree. But, by all means, let it get sober, and back "to the old paths, where is the good way, and walk therein."—Christian Index.

He who hath appointed thee this task will portion it to thy strength, and thy strength to the burden which He lays upon thee. He who maketh the seed grow thou knowest not how, and seedest not, will, thou knowest how, ripen the seed which he hath sown in thy heart, and leave thee by the secret workings of his good Spirit. Thou mayest not see the change thyself, but he will gradually change thee, make thee another man. Only yield thyself to his moulding hand, as clay to the potter, having no wishes of thy own, but seeking in sincerity, however faint, to have his will fulfilled in thee, and he will teach thee what to pray for, and will give thee what he teacheth thee. He will retrace his own image on thee line by line, effacing by his grace and gracious discipline the marks and spots of sin which have defaced it.—Edward B. Pusey.

SOMETIMES God sends severe blasts of trial upon His children to develop their graces. Just as torches burn most brightly when swung violently to and fro; just as the juniper plant smells sweetest when flung into the flames; so the richest qualities of a Christian often come out under the north wind of suffering and adversity. Bruised hearts often emit the fragrance that God loveth to smell. Almost every true believer's experience contains the record of trials which were sent for the purpose of shaking the spice tree.—Theodore Cuyler

DARK hours come to us all; and if we have no clew to a peace that can pass unbroken through their murky gloom, we shall be in a state of continual dread. Any stone flung by a chance passer-by may break the crystal clearness of the Lake of Peace and send disturbing ripples across it, unless we have learnt to trust in the perpetual presence of Him who can make and keep a "great calm" within the soul. Only let nothing come to you which you shall not instantly hand over to Him—all petty worries, all crushing difficulties, all inability to believe.—F. B. Meyer.

Is the Old Testament there are words of gentleness not touched in their exquisite sublimity by anything in the New Covenant.—Joseph Parker.

The strength of a blessed remembrance is good. The strength of a splendid fellowship is glorious, but the strength of moving and realizing that your life is living in the current of the purposes of God is the best and most glorious of all.—Dr. F. Cox

In 1855 the first Wesleyan missionary went to the Fiji Islands, facing hardships, dangers and martyrdom. In 1891 these same Fiji Islands contributed to foreign missions \$25,000. The loyal service of these servants of God has borne fruit a hundred fold.

The British and Foreign Bible Society had a visit, in their shop in London, from Mr. Makonen, the Abyssinian representative at the conference, who the Abyssinian general who defeated the Italian army. His Makonen promises to give the Society extra facilities for sending the scriptures for sale in Abyssinia, also provide the link between Abyssinia and the British Society may grow stronger.

Rev. S. B. Noms, writing in the *Watchman* on "The Religious Outlook in New England," says this of the Baptists: Somewhat there has not been the enlistment of persons of so sturdy a type during recent years as those who joined our churches in former days. Has there been catering to the juvenile, a pandering of the effeminate, in an atmosphere unfavorable to the production of hardy and vigorous specimens of Christianity? Our ancient principles are not to blame for they once were food for the souls of heroes.

Mr. Noms dwells upon the decrease of ethics in the New England stock: "We have already reached at thus early a stage of our national history a condition of peril among families of native stock which is equalled only by such a land as France. Industrial conditions, feeling economic insecurity, love of ease, lack of loyalty to race and religion, are working the obliteration of the native stock."

Truer words than these in the *Standard* are never spoken. In speaking of the attraction to draw men to church under the new system, "Reaction follows every effort to attract men from any but religious motives, and this is true, no matter how harmless the attraction is in itself. Even the most noble service, the special emphasis on the music, or the gathering of men to hear an eloquent preacher, has the inevitable reaction. All these things are in the nature of bargaining with men to attend church services; these methods may come to be entertained, but come because you ought, not come because you need the spiritual touch and life of the house of God."

Is It A Ghost?

WILLIS L. WAYNE.

The question of Alien Immersion, like Banquo's ghost, will not down. If there be nothing in it, then that nothing is creating a great stir in Zion. One brother says: "We can not afford to press this matter too much lest we be driven into Sacerdotalism." Another says: "If we press this question we will be found standing up no straight that we will lean backwards." Another says: "We will lose a great many good people if we fail to accept it." Another says: "Let the church decide it and then obey her orders."

With some this question is but a mere opinion. With me it is a great principle. Somehow or other I think I can see in this question ignored the ground-work for such discussion as that before the Baptist (?) Congress. "Is baptism essential to church membership?"

As for me, if God's word drives us into Sacerdotalism I believe we had better go there rather than remain away from it without the sanction of God's word.

If God's word causes us to lean a little beyond perpendicular we had better lean than to wobble first in God and then out.

If God's word prevents my receiving a great many good people into my church then I must not receive them.

If my church is rightly informed on this question and can give a Scriptural reason for accepting or rejecting Alien Immersion then I can afford to obey her injunction. It becomes my duty as pastor to teach her from God's sacred book how to deal with this question. Suppose, in the church's judgment it be deemed expedient to baptize babies, what would be my duty? To instruct us far as possible, then, if she insisted upon the baby baptizing resign but never obey her orders if it be opposed to God's word. In my eight years and over of experience as a pastor I have never lost a single soul that wanted to come to us even though that one had been immersed. And I have baptized not a few immersed persons from other denominations. It seems to me that if we are to contend for baptism as our Lord believed, taught, commanded and accepted, then we must contend for all that goes with it. We agree that Christ's disciples, up to the giving of the great commission were baptized believers. That they had been baptized in the right way, for the right purpose and by the right person. We believe that to those disciples he gave the commission.

Under that commission we are to-day preaching the Gospel tidings. Give heed to it. Has it been changed? Have the conditions been altered? If there has been any change or alteration of any kind we are emphasizing it in the very same language, or as nearly so as we can, that Christ used, "Go ye." Who? You who have been baptized in the right way, for the right purpose and by the right person, "and make disciples of all the nations, baptizing them." Do what? Take them through the very same order that you were taken through, "into the name of the Father and of the Son, and of the Holy Ghost."

Then I notice as the church grew, "They then that received his word were baptized." Carried through the same order that the earlier disciples were carried through. After that, "And there were added unto them in that day about three thousand souls." "And they?" Who? The baptized believers that had been added unto the church "Continued steadfastly in the apostles' teaching and fellowship" fully agreed as to the doctrine of the apostles and in full fellowship with them "in the breaking of bread and the prayers." To me it seems that the slightest deviation from the order laid down by our Saviour would destroy the unity and the harmony that is necessary to preserve doctrine and fellowship and this would bar us from the Lord's Supper. Baptism at my hands is not only, if be Scriptural, an act of obedience to the blessed Lord's command, but an endorsement of all I teach and practice in connection with that act. And any one teaching that baptism is that far accepting what I teach and practice. Was it not so in Acts 19:1-5?

It is not, as some hold who accept Alien Immersion say, for me to be able to say that my baptism has come down in an unbroken line from Christ. It is my duty to insist upon the obedience of Christ's orders as far as they can be obeyed. When I have done my duty as far as God by his Word and Spirit directs then the matter rests with the Lord.

I can not, I must not, I dare not knowingly and willfully for the sake of convenience, or in order to retain the good will of other denominations, or to gain a great many good people, that I might otherwise lose, or in obedience to the orders of a

church that can give no Scriptural reason for issuing such orders violate the plain teaching of my Master by accepting Alien Immersion.

The Responsibility of Hearers.

BY REV. G. E. F. HALLOCK, D. D.

There is a vast obligation or responsibility in hearing. It is a serious thing to preach. Rev. F. W. Robertson said that "he would rather lead forth hope than mount the pulpit stairs." But if it is a solemn thing to preach, it is also a solemn thing to hear. Is not the pew as terrible as the pulpit? Scientists tell us that no substance can be subjected to the sun's rays without undergoing an entire chemical change. It is equally true that no heart can be subjected to the action of the truth without undergoing a profound moral change. Truth is, indeed, a savor of "life unto life," or of "death unto death." "Take heed, therefore, how ye hear."

For one thing, we ought to hear with discrimination. "Take heed what ye hear," Christ also said. We are to avoid hearing false doctrine, if we can, and we are carefully to discriminate against it when it is mixed with truth.

We ought to hear also with attention. When Christ said, "Take heed how ye hear," he certainly meant that we are to hear earnestly and with attentive minds. "He that receiveth good seed into good ground is he that heareth the Word and understandeth it," was part of his own explanation of the parable of the sower.

We ought to hear with self-application. In order to hear aright we must apply the truth to ourselves. Some hearers have a marvelously unselfish way of hearing truth. "If the Word is quick and powerful, sharper than a two-edged sword, discerning the thoughts and intents of the heart, instead of adjusting it to themselves they think how well it fits some one else, and pass it along. This is the reason that many people the hearing of the Gospel is so unfruitful. The fact is the Gospel is pre-eminently a personal message, and it means you before it means any one else.

We ought always to hear retentively, endeavoring to both grasp and retain the truth. It is possible for us all to cultivate our memories. Would we do so we would be amazed to find how much can be gained in the way of power to retain truth.

We ought to hear desirably. By this we mean prayerfully, sincerely lifting our hearts to God that His Word may be blessed to our souls. It is wonderful how much more vital truth will become to us if listened to in this way.

This thought might lead us to a discussion of the different classes of hearers. There are careless hearers, whose faces are a blank and whose eyes wander like the fool's eyes to the ends of the earth, and upon whom truth seems to make no effect. In many congregations there are also found the whisperers and the gigglers, and those who, if not rude enough to talk aloud, employ their pencils in defacing hymn books and Bibles; and the stargers, too, who look their neighbors out of countenance and scrutinize the bonnets and the dresses. Then there are not a few who bring such great burdens out of the world into the house of God that one wonders how they ever can pass the doors and get into their seats, so loaded are they with business cares, the dry goods, the groceries, the stocks and bonds and bank accounts and speculations of the week. Some hearers lose the truth because they are captious, opinionated, critical, and so biased by prejudices that they are not, and can not be fair judges of the messages they hear. Is it any wonder that "the good seed of the kingdom" finds little nourishment in soil of this sort? "Take heed how ye hear." Good hearing is a divine responsibility and obligation.

Then, too, there is great reward from good hearing. "Whosoever hath, to him shall be given." Or, as Mark expresses it, "Unto you that hear shall more be given." In other words, the hearing helps the getting. Having one language helps the getting of another. Having mathematics helps the getting of science. Having capital helps the getting of more capital. "Nothing succeeds like success." One victory prepares the way for another. Just so the knowledge of one truth ever opens the mind for the perception of another truth.

There are, therefore, many features of rich reward for good hearing. One of these is more desire to hear. Hearing feeds the desire to hear, and as desire increases opportunities will be more constantly sought and embraced. Another is the more delight in hearing. Those who hear well enjoy well, and have increasing delight in listening to the truth. Still another is more understanding of what we hear. To hear well increases

our power of understanding and we become increasingly profited by the truth. Still another is more fixity in the truth. By close attention the truth we hear becomes our own, and as our knowledge increases our stability to the things that are true becomes more fixed. And yet another is more practical benefit from the truth. Of course we must be more profited if we listen with close attention and for our personal good.

Christ sends his servants to speak in his name the Gospel of his salvation. He lays it as a burden of responsibility on their hearts that they must preach in love to men and from love to them. If they bring the real Gospel and are in earnest, we may be sure that he speaks through them. Then we should receive what they say as being not simply the words of a fellow man who seeks our good, but as in a just sense they are, the words of Christ himself.—Herald and Presbyter.

Revivals of Religion Still Necessary.

There is a prejudice in many minds against revivals of religion. The cry is being raised, that they are out of date. We are told there is more intellectualism in the age than formerly, while emotionalism belongs to the past. The demand is for a more calm, dignified and reflective experience and for less sentiment and feeling. The day for religious excitement is, over, and more attention must be given to ethical culture and practical reform. Religion is a rational matter, and the appeal must be to the judgment rather than to the heart.

But if the world is to be really converted to Christ it must be by the Gospel of the Son of God, and that means a complete and radical stirring of the conscience, the intellect, the heart and the life. The whole nature must come under the power of divine truth and grace. There must be a personal conviction of sin, a deep hatred of it, a manifest grief over it and a thorough abandonment of it, as well as a heart appropriation of Christ as Redeemer and a life-conformation to his example.

Not only must the individual be reached but the community. The church must go out after men. They must be brought to her ordinances and be impressed by the preached Word and the ordained agents of salvation. Divine power must endue the workers and make them living, moving and saving agencies. And all who come under their revived and gracious influences will be more or less affected. Indifference will flee away, and thoughtfulness and concern succeed. There will be aroused feeling and action. There will be anxious souls, penitent supplications, wrestling importunity, honest heart-searching and true turning unto God through Christ. There will be expressions of joy over a Saviour found, songs of praise, narrations of experiences, evidences of conversion, confessions of faith and transformed lives.

Christianity has always made itself felt in this way. It still does, and ever will. It is according to the divine ordination. The Lord started his church after his resurrection in a revival. The day of Pentecost was no exceptional experience. It was repeated all through the Apostolic era. Special manifestations of God's power in the quickened life of believers and in the salvation of multitudes have been the glory of Christendom in subsequent ages. God has always had "set times" to favor Zion. And it would be a sad day for the church if revival scenes should pass out of her history, or if she should neither pray nor work for them.

These are periods when they are not only necessary but to be looked for. When troubles abound, when worldliness, skepticism and rationalism grow rampant, and when the enemy comes in like a flood, then is the time to especially call upon the Lord for extensive as well as for mighty outpourings of his Holy Spirit in convicting, converting and sanctifying power. It has been at such seasons that he has heard his pleading church and has drawn near for her help.

To-day there is a pressing urgency for Christians to seek a true revival of religion. The faith of many is declining. The world is encroaching upon the domain of the church. Rationalism is doing its utmost to sap the foundations of revealed truth. Skepticism is on the increase among the laboring classes. All sorts of issues are seeking to turn mind and heart from the pure Gospel. Pleasure, sin and worldliness are taking hold of the young to an alarming degree. Family piety seems to be on the decline. Preaching does not have the grip upon men that it should. All kinds of dissipating and counteractive influences and agencies confront Christian workers. Under these and other conditions, there seems to be an imperative summons to a united call upon God and to a faithful and persistent evangelism.

The church must arouse from her sleep and pray and work as never before. She must not be content with her respectability nor with her ordinary movements, but must bestir herself to unusual action. She must not be afraid of a revival of religion. This is what she needs. This signifies progress, uplift, and salvation for man and glory to God.—Presbyterian.

Unrest in the Ministry.

BY H. WALKER VINCENT.

The work of the Christian ministry is one that angels might well envy. The lowliest plan of His kingdom where a real messenger of God labor is filled with an honor that no earthly splendor could ever give. The teaching and the preaching of His blessed word . . . what a privilege however great the suffering. And yet in the line of men who have said to Jesus Christ, "I will follow where so ever Thou leadest me," in these very lives there is an unrest. I think it is not putting the case too strongly to say that seven out of every ten in the ministry to-day would be glad to change their field of labor if the way were open. There is a sad fact and surely it is not out of place to ask the cause of this dissatisfaction.

In the first place a sorry preacher is he who God has not called. Dissatisfaction and unrest will trouble him wherever he goes and he will be his soul with many changes till he leaves the work for those who are chosen to bear the King's messages. Sometimes a minister's service is worth about \$5,000 in his own mind, when the people only give him \$500, and it is not strange that he should desire a change. A clear loss every year of \$4,500. Are we wrong in supposing this to be a large factor in causing dissatisfaction in the ministry—men not getting what they think the rate worth?

Then, again, there are peculiar difficulties every field which do not always show themselves at the beginning of one's labors, but little by little as a man enters into the reality of the work, skeleton factors and frightens him. A stultic deacon, or a whole board of them for that matter, a fiery headed Sunday-school superintendent, an long tongued agent of the "old serpent," a lack of godliness on the part of many of the church members make other fields of more consecrated and appreciative people fill the dreams of the dissatisfied preacher.

It is possible that the ministry would be better satisfied as a body if they were not so dependent upon recommendations, photographs and newspaper clippings to make their calling and abode sure. It would certainly save many a restless night if preachers of God's word would renounce this old but blessed truth, "He that pusheth a Lord's door will get his fingers pinched," and ought to.

It may be that the chief cause of a cheap ministry is due to this, that too few men of deeply enough into the real work, suffering, and necessities of their fields to be bound. When a man really gets under the load of the church is serving, he is not likely to get away how much he may grow, but will manifest the heroic spirit, the willingness to suffer for the Gospel's sake and nothing but the unmitigated leading of God can persuade that man to give his work. Bigger salaries, broader culture, and difficulties will not enter into it. For he will live with all his soul that God led him to place of service and there will he stay till a wavering hand shall lead him forth. May time speedily come among the ministers of the word when personal preference shall be left of in the earnest determination to do His will. Then will we be His messengers indeed, and of our lives will furnish the sublime music to His victorious words, "I have fought a good fight, I have finished my course, I have kept the faith henceforth there is laid up for me a crown of righteousness."—Baptist Commonwealth.

Oak Lane, Fla.

ALL means of growth are indicated in one prophetic maxim: Get close to Jesus Christ. He is the life and he can give life. Wherever he is, go there to find and receive more of the power which makes growth. Go to church because he is there. Attend the Sabbath school because Christ attends it. Read the Bible because Christ reads it. Enter the church because Christ enters it. Pray, and you will find him. Go out to the man because he will accompany you. In anything get near him and grow.—Ex.

WHEN you pray for any virtue you should strive the virtue as well as pray for it, the more your prayer should be the rule of your life. Jeremy Taylor.

The Model Church.

BY W. H. COOKE.

The model church has the best building in the assembly. It is the handsomest house, the best situated, the most perfectly warmed and lighted, the cleanest and neatest and in every way adapted to its purpose.

The members look upon it as truly "the house of God," and do not abuse or deface or defile it in any way. It was solemnly dedicated to God, and therefore, a sacred place.

No church fairs are held beneath its roof; no noisy pullings or spelling-bees; no dramatic entertainments or lectures for the purpose of making money take place within its walls. It is a house of merchandise. Its bell never calls a group together to hear a political speech. It is the house of the Lord.

The glad, joyful tones of the bell call the people worship the Almighty God, and in His house there is no distinction between the rich and the poor—"the Lord is the maker of them all."

The model church has good deacons. They are men who most nearly comply with the injunctions as laid down by Paul in 1 Timothy, chapter 3. They are earnest, God-loving and self-sacrificing men who love the church and are willing to make any sacrifice for it. They attend strictly to its material welfare, and see that a pastor is entirely relieved of any financial embarrassment. Through their good management the debts and the charges of the church are promptly paid. They are always found at the various meetings of the church, in their accustomed places, unless providentially hindered, and often pray for prayer and consultation in regard to the affairs of the church. They hold up the pastor's hands; they pray for him and he can always rely upon them for help and cooperation. They set a church as an example in their daily walks and conversation; in their regular attendance; in visiting the sick; in administering to the necessities of the poor, and in giving to the Lord. "They are foremost in every good word and work."

The model church has sweet and soul-lifting music. It is led, not monopolized, by a choir of all-talented voices, and the church is prompt and responsive to an organ. All the congregation join with the choir and sing with the spirit and understanding; sing as unto God and not unto men. They apply the words of the songs to their spiritual needs, and, in song, breathe words of praise, thanksgiving and prayer to their Maker. They sing in his glory and honor, and not to have men praise. Such singing as is a sweet in-aid to the Lord.

The model church conducts a model Sunday-school. The superintendent is a man adapted to a exalted position he holds. He is kind, loving, kind and just. He is punctually present every Sunday, and his opening prayer is helpful and uplifting to all. He is deeply interested in the school and feels keenly his great responsibility. He is assisted by a corps of earnest teachers, who do their work and labor zealously for the tender souls entrusted to their guidance. They love their pupils and knowing that their minds and hearts are as clay in their hands, they feel that it will hold them accountable, in a great measure, for the souls of those whom they teach. The superintendent and teachers meet once a week to pray for the success of the Sunday school, and to lay the lesson that they may obtain all the good possible on the word of God and be able to apply its great truths upon the minds of the pupils. When a teacher is unavoidably absent a superintendent is notified in time to procure a substitute.

All the old and young, attend the Sunday school. The young and unconverted to learn the way to Christ; the Christian people and older members that they "may grow in grace and in knowledge of Christ Jesus." The whole Bible is taught in this school. It is the word of God and the revelation of His will to man, and as no portion of it is rejected. No effort is made to lower it to the level of sinful man, but to lift man to its high requirements of right living of perfect obedience to God's will.

The model church has a mid-week prayer-meeting; a halting place where Christians may secure spiritual help to carry them through the week to the next Sunday. The members attend punctually and gladly. They enjoy the services, take part in them and are helped and strengthened by them.

In the model church the members do not neglect assemble themselves together every Lord's day, in the manner of some, but meet regularly, and to be entertained by a fine sermon, but to praise God and hold sweet communion with Him as long as they live, hence they have consecrated themselves, with all they are to His service, for ever, and they are "living epistles, known and read of all men."

They are always present at the stated meetings of the church. They never look upon it as a duty to attend divine worship, but deem it a blessed privilege. Like the Psalmist they are glad when it is said "let us go up into the house of the Lord," and feel that they have lost a means of grace when they are denied that privilege.

They are punctual in attendance. They do not come dragging in a half-hour after service has begun, annoying the congregation, interrupting the preacher, and missing the devotional part of the service entirely, but they are in time to take part in the exercises. They sing, with gladness, the songs of Zion; they enter into the spirit of prayer as led by the pastor. They pray for the pastor that God may give him a message for the people and that the service may be to the honor and glory of the Almighty. By these means, being in a devotional spirit, they are ready to listen attentively to the sermon—not to criticize the preacher, but to receive a message according to their needs.

Having dedicated their all to Christ, and regarding themselves as His stewards, they do not neglect to "lay by in store every Lord's day" according as God has prospered them. They give gladly, willingly, cheerfully of their means to every enterprise of the church.

The model church has the young and the old, the rich and the poor; even the poor widow gives her mite. They give promptly, remembering that they give doubly who give quickly. They do not wait until they have been begged and urged by the deacons. Hence there is always money in the Lord's treasury and the church is not hindered in her glorious work of saving souls.

The model church remembers the poor and the sick. The deacon book promptly after such, and their needs are fully and tenderly supplied.

The model church has a deep sympathy for orphans—those poor waifs who are left without a mother's love and a father's tender care. Annually a collection is taken, to which all contribute, and this money is given to the Orphans' Home and the little ones may be fed, clothed, educated and brought up in the "nurture and admonition of the Lord," that they may grow up useful men and women in their day and generation. At Thanksgiving and Christmas times, a box of good things is forwarded, that they, too, may enjoy what our Father has so bountifully provided for his children.

The model church remembers the old and infirm preachers—her servants who have worn themselves out in her service—and makes ample provision for their comfort and support in their declining years. To that end regular contributions are sent to the Aged Preachers' Aid Society.

The model church holds the great commission, "Go ye into all the world and preach the Gospel unto every creature." She enlarges her borders by giving freely, often and largely of her means to District, State, Home and Foreign Missions, thus covering the whole world and the isles of the sea. With her means goes her prayers to God to bless the missionaries that their labors may be blessed and their King's kingdom be extended until "every knee shall bow and every tongue confess His name."

The model church believes in keeping a well-marked line drawn between the church and the world. When a member goes astray, he is patiently, lovingly, kindly admonished and every thing possible is done to lead him back to Christ and to keep him from bringing dishonor upon God's holy name. Failing in this, she withdraws fellowship from him who walks disorderly.

The model church believes in religious papers. They counteract the evil tendency of the secular press; so her members subscribe and pay for a good, family, religious, church paper, that they may keep in touch with what is going on around them in the religious world both at home and abroad. She knows that a good religious paper is the best antidote for the vile trash found in many homes. She knows that next to the Bible the religious paper is the best means of creating a pure spiritual atmosphere in the home.

Lastly, the model church cultivates a spirit of love. The members love one another. "In honor preferring one another." The church dwells together in brotherly love; no envying, no jealousy, no strife, no captious criticism, but each esteeming others better than himself. They know they have passed from death unto life, because they love the brethren." They know that God is love and the author of love, and that "now abideth these three—faith, hope and love—but the greatest of these is love." Thus they dwell together in perfect unity awaiting the dawning of the day when He cometh.

Is not this ideal? Is it not mythical? Is there such a church? If so, where? I do not know if any such exist, but there were two.

When John saw that wonderful vision on the lonely hill, our Saviour sent a loving message to the churches, and to only two did He send a message of unmixered praise—the churches at Smyrna and at Philadelphia. To all others He sent a threat or a promise, and to some of them both, but these two must have been model churches, as His pure eye had seen nothing to reprove.

"The model church is as a 'city built upon a hill,' as 'a candle set upon a candle-stick.'"

A rods man who had become blind, but who still found ways of working for God, was one day visited by a Christian brother, who, bewailing the blind man's sad fate, added: "But you have the great consolation: you will soon be in Heaven." The poor man, raising his sightless eyes, replied with a smile, "Soon in Heaven, did you say? Why, I have been there ten years."—Christian Budget.

Literary

All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

Outline Studies in the Books of the Old Testament.
By W. G. Moorehead, D. D., Professor of New Testament Exegesis in the United Presbyterian Theological Seminary. 12 mo. pp. 363. Chicago and New York: Fleming H. Revell Company, \$1.50.

When we look over a book like this, the one wish is, "Oh, for time to read and study it." And this wish we make for others, for the crying need of the day seems to be for "more time." We could enlarge on this remark, bemoan the strenuousness of the times, the crowding of duties and engagements, but this is so well known, that it is almost trite to speak of it. But did Christians, as well as students and ministers, take time to study the Bible with such a guide as Dr. Moorehead, how great would be the benefit, and what a host of Bible scholars there would be!

The book is not alone for scholars, but it is written clearly and plainly, in charming style, and is unobtrusively by references to the original. The author's aim is to give the design, analysis and principal subjects of each book, and the whole study brings out clearly the unity of the Scriptures, and shows how gradually God revealed his purposes and his mind to mankind.

In his opening chapter on "Bible Study" the author reveals his attitude towards the Bible as the word of God. He says "it is not simply a book of opinions; it is not only true, it is the truth, absolute and final." One loves to study the Bible with such a teacher as this. The book is not new, but a new edition, which shows the demand for it.

A Wanderer's Legend. By Prof Maxwell Sommerville. 12 mo. 243 pp. Philadelphia: Drexel Bible Co.

Prof. Sommerville is professor of Glyptology in the University of Pennsylvania, and has traveled through in the East. When he was in India, an Arab showed him an old manuscript written in Latin and French with Coptic notes. The manuscript was written by a priest, secretary of a bishop, who attended the Diet at Speyer. This diet was held in the sixteenth century to try to counteract the work of Luther and Melancthon. In the meeting an old man with very long beard attracted the attention of the bishop, whose secretary the writer was. The bishop invited the old man to visit him, and learned from him that he was the "Wandering Jew," who had been condemned, according to tradition, for insulting the Lord on his way to crucifixion, to an immortality of wandering.

The Jew gave an account of his life in Jerusalem, and of the countries he had visited in his wanderings. There is no truth, of course, in the story, although it is interesting. But Prof. Sommerville has given brief accounts of the countries which the wandering Jew professed to visit, and these accounts are no doubt accurate.

Bible Studies in the Life of Christ. By Rev. Henry T. Sell, D.D. 12 mo. 160 pp. Chicago: Fleming H. Revell Co.

This book is designed for use as a text-book in normal and advanced Bible classes, colleges, schools, teachers' meetings, and private study. Its aim is to present what the title implies, a series of practical historical and consecutive studies which shall make the student and reader better acquainted with the life of the Lord while on earth. An analysis of the lesson precedes and questions for class work follow each chapter. There are two statements in the book to which we object. The one is that our Lord was born on Dec. 25. Spurgeon is right in saying if there is one day on which we can be sure he was not born, it is that. And the pope who appointed Dec. 25 did not do it because he thought that the day, but because it was the date of a heathen festival.

The other thing which we do not like is the author's speaking as if it were possible that Mary was not a descendant of David, while he is very positive that Joseph was. As our Lord was the Son of David, that Mary was a descendant is unquestionable. No man can claim descent through a foster father.

The Bible. By Rev. Alvah Hovey, D.D. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

To say that Dr. Hovey wrote this little book is enough. It is sure to be sound, scholarly, clear and helpful. And all that is needed is to give the subjects on which the book treats.

These are: Evidence of its Divine origin; Classification and design of the books; Rules and Helps to Interpretation; Types and Symbols; Difficulties of Scripture, and How to treat them; History and Chronology; Geography; Manners and Customs; Religious Appointments; Doctrines. A supplement has been added to this edition, consisting of questions. This is designed to

adapt the book to the uses of normal classes. The supplement was prepared by Rev. C. R. Hackall, whose experience as a normal teacher has well fitted him for this work.

Jim and Joe. Two Brave Boys. By Edward S. Ellis. 12 mo. 450 pp. Philadelphia: Henry T. Coates & Co.

A breezy story of two orphan poor boys, one of whom lived with his sister; and the other with a hard-hearted uncle and aunt who were unkind to him.

The book is crowded full of exciting adventures, beginning with the shooting of a lion that had made its escape in a circus. Jim discovers the design of burglars to break into the bank. Joe runs away after his uncle has given him a most unmerciful whipping. He meets with many exciting adventures. A villain abducts Jim's sister, and her adventures and the rescue are given at length.

There is nothing of the "yellow back" in these adventures, and the atmosphere of the book is wholesome.

MAGAZINES.

GEORGE W. ALGER opens the February *Atlantic* with a notable article on Sensational Journalism and the Law, in which he discusses the methods and excesses of yellow journalism, particularly in its efforts to influence legislation and the judiciary. President Arthur T. Hadley contributes a forcible and important article upon Academic Freedom in Theory and Practice. M. A. DeW. Howe finishes an article on Some Episodes of Boston Commerce, the first of a delightful series of anecdotal and historical papers. Canon H. D. Rawnsley follows his former *Atlantic* article by one entitled With the Pre-Dynastic Kings, an interesting and striking paper upon recent archaeological researches and discoveries in Egypt. J. T. Townbridge continues his My Own Story with an article on My First Experience as a Writer, his unsatisfactory adventures in New York, and his finding in Boston a better literary atmosphere.

Good Housekeeping for February opens with a breezy talk from Captain Joshua Slocum, who sailed around the world alone in his sloop, the *Syren*, on cookery in general and his own cookery in particular, which kept him hale and hearty through his adventures. A handsomely illustrated article on Plate and Fingerbowl Usage is followed by a bright, practical talk on Lighting a Room, by Gardner C. Teall. The Folding Bed, a capital story by Jane Dransfield Stone, illustrated by Albert Levering. Ten cents a copy, one dollar a year. The Phelps Publishing Co., Springfield, Mass., New York, Chicago.

THE *Pilgrim* for February is opened by an especially forceful and timely resume by Willis J. Abbot, the editor, of matters of moment that have come up within the past thirty days. Another chapter in the fascinating story of Vigorosa Daunt, the American Billionaire, is given, as is a particularly moral story of the Northless, entitled The Healed Calamity, by Joseph W. Bestler. A third story is by Adelaide T. House, and is entitled "The Wrong Envelope." A short but decidedly humorous skit by Barry Pain, entitled "The Ten-Wiper," completes the array of fiction in the February number. The second month of the year is fittingly illustrated in *The Pilgrim's* Patriotic Calendar by a multitude of pictures pertaining to the life of Washington, an article by Herbert S. Bigelow is of timeliness, and an elaborately illustrated article by Alma Rogers tells of the "Lights at Sea."

THE March *Delineator* presents an unusually excellent collection of literary features and an inviting display of the fashions for Spring. In the *Social Life of the Army and Navy*, Waldon Fawcett writes of the same pleasures in the two arenas of the national defence, afloat and ashore. In fiction two excellent short stories are conspicuous: *The Wreck of the Night Express*, an exciting railroad story by Francis Lynde, with illustrations by Marchand; and *A Competent Spinster*, a delightful tale of the deeds of a strenuous girl, written by Jennie Drake and illustrated by A. I. Keller. The love story *Thyra Varrick*, drawing to a close, yet increases in interest. A quaint Philadelphia house is the subject of the article in the *Homes of the Past and Present* series.

THE February number of *The American Boy* is before us. It is rich in illustration, story and anecdote and full of practical and helpful hints for American boys. The friends of this unique periodical will be pleased to know that it has passed the 100,000 mark in circulation—truly a great achievement. A full page illustration of an ice boat going at full speed adorns the front cover. It is an inspiring picture. The seventh installment of the life of Napoleon Bonaparte, written by the editor of *The American Boy*, for boys, appears in this issue. The leading contributions are: *Astley's Victory*, George Washington's School Days; illustrated sketches of George Washington and of Lafayette; the brave and true friend of liberty. In March will start the last serial story written by the late George A. Henty, the best-known writer for boys in the world. The Sprague Publishing Company, Detroit, Mich. \$1.00 a year.

"I UNDERSTAND that you have made a life study of volcanoes," said the interviewer, "but have you answered the scientist. 'What do you regard as the most important conclusion to be deduced from your researches?'" "Simply this. If you live near a crater that starts to smoke take steamship passage for somewhere else."—Washington Star.

Sunday-School Lesson

SUNDAY, FEBRUARY 22ND.

CHRISTIAN LOVE.

I. Cor. 13:1-13.

MOTTO TEXT:—"Now abideth faith, hope, charity, but the greatest of these is charity."—I. Cor. 13:13.

"Though I speak with the tongues of men and of angels."—All possible language on earth and in heaven. The gift of tongues was one on which the Corinthians laid much stress, and Paul has much to say of it in these epistles: "And have not charity."—Love chiefly and most important, love to God. But also love to the brethren. "I am become as sounding brass or a tinkling cymbal."—Brass does not mean as a musical instrument, but as a piece of brass that makes a noise without any harmony. The cymbal was the musical instrument of the least expression and power.

"And though I have the gift of prophecy."—Another miraculous gift on which the Corinthians prided themselves. "And understand all mysteries and all knowledge."—Mysteries are secrets which human reason could not discover, but which were made known by divine revelation—"all the revelations which God ever designed to make concerning the plan of salvation and the kingdom of Christ." "And though I have all faith so that I could remove mountains."—The faith which could work great miracles. "Add have not charity I am nothing."—All these great gifts—speaking with tongues, prophesying and working miracles avail nothing to the man who does not love God. The first is the greatest of all commandments, and no gifts or graces can take the place of love.

All miraculous gifts are nothing without this motive of love to God. Neither is any love to man, no matter how strong any one's acts prove it to be. No external acts of beneficence are anything without love to God—not even if a man gave all his goods to feed the poor, and went to the stake as a martyr for the good of his fellowmen. The connection shows it is a sacrifice of life for men.

This is to me the most solemn verse in the Bible. If one should do all these things from love of his own soul, from a desire to win heaven and escape hell without having love to God his chief motive, it profiteth him nothing. Do we indeed love God with all our heart and soul and mind and strength?

It is a matter of most vital importance, then, to know love and its fruits. "Charity suffereth long and is kind."—The man who truly loves God is touched with the knowledge of God's forbearance toward him, and this makes him patient with his fellowmen. He is not quick to assert his rights or to revenge an injury. He will be kind to all men, especially to them who are of the household of faith. "Charity envieth not."—The word means not only envy, but emulation, hatred, jealousy; all the evil feelings which are excited in view of the success of others. "Charity counteth not itself."—Love to God makes one desire that all admiration shall be His. It makes man humble. "Is

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FOSHAS, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—is soothing and strengthens the mucous membrane and builds up the whole system.

not puffed up."—Is not conceited. He who loves God supremely has a deep sense of his own unworthiness and of the wonders of the grace that saved such a sinner.

"Doth not behave itself unseemly."—Does nothing to make it ashamed. Acting always with an eye to pleasing God, love is decorous, and unmoved by anger or hatred. "Seeketh not her own."—Does not look out for "No. 1." Is self-forgetful and disinterested.

"Is not easily provoked."—Is not quick tempered, but forbearing. Is not given to resentment. "Thinketh no evil."—Is not suspicious. Does not attribute bad motives so long as there is any possibility that the motives may be good. Or this may mean "does not lay that which it suffers to the charge of the wrong doer. Instead of being resentful it is forgiving."

"Rejoiceth not in iniquity, but rejoiceth in the truth."—Love to God makes one hate iniquity and love the truth. This hatred is no mere intellectual acknowledgment of the evil of sin. It is a hearty rejoicing. No consideration of any kind can make a man who loves God willing to surrender the truth or to condone error.

"Boveth all things."—Like the Lord who was dumb as a sheep before her shearers, the love of God makes one bear in silence all things, knowing that God knows and he cares, and in his own good-time all things shall work together for good to them that love God, to them that are the called according to his purpose.

"Charity never faileth."—The Corinthians prided themselves greatly on their superior gifts, speaking with tongues and prophesying. Paul contrasts the transient nature of these with the love that goes on through eternity. Prophecies shall fail, that is, shall be done away with. They ceased when the canon of revelation was closed. The gift of tongues lasted no longer than the power to work miracles. Knowledge, meaning here the gift to understand mysteries which were the direct revelation of God, was done away with. All these gifts have long since disappeared from the churches, and disappeared forever. For miracles were only worked to prove the truth of revelation from God, and when the canon of Scripture was closed forever no more direct revelations or miracles are to be looked for under this dispensation.

But the love of God abides through the generations in the hearts of his people as the great ruling principle of their lives.

"For we know in part and see prophecy in part."—The greatest knowledge is very imperfect, and but a small part of God's purposes were revealed to the prophets.

"But when that which is perfect is come."—In the full light of heaven all these mysteries shall stand clearly before all, and no

one shall prophesy to his brother of the will of God.

The knowledge that we then shall have will be as much greater than that of the greatest prophet as the man's knowledge exceeds the child's. All these gifts which the Corinthians were so proud of were but as the speech and the thoughts of the child, which are put away with the wisdom of manhood.

"For now we see through a glass darkly."—In a mirror, as it were, an enigma. This is the figure which applies to the best of human knowledge. The revelation which God can make of Himself to such limited and finite creatures is but an obscure image on a poor mirror. We love that with all our hearts if indeed we are his. What words can tell our love when we see him face to face.

"Now I know in part, but then shall I know even as also I am known."—God knew Paul thoroughly—what a joy to know God as perfectly, considering his finite limits, as God knew him. To know God more and more as the ages of eternity roll on is the great blessedness of heaven.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—There is a sense in which faith and hope cease with this life, in which in heaven faith is lost in sight and hope swallowed up in glad fruition; "but the state of mind, so to speak, of the saints in heaven may be designated by the same terms, because confidence and expectation will continue forever." Love to God is greater than faith and hope, because these two have rightly reference to ourselves, our interests our salvation. But love to God has him for its sole object, therefore is it eternally the crowned virtue.

ONE WEEK.

Postum Coffee Remeds the Domicile in a Week.

Where a person has no troubles excepting those caused by coffee Postum Food Coffee if faithfully used will usually act with remarkable quickness. Here is an example even where the coffee habit has been one of long standing.

"I had been a coffee drinker for 20 years and until recently regarded it as one of the 'stays of life,'" writes a Tennessee clergyman.

"About a year ago an attack of malaria impaired my digestion and I began to use more coffee than usual thinking it would help my system throw off the malady. During that year I suffered indescribable agonies of nervous indigestion. Finally I noticed that every time I drank coffee for dinner or supper I was much worse. I told my wife I thought it was coffee and that I would quit it and use hot water. Then I thought I would try the Postum we had heard so much about.

"From the very day I left off coffee and introduced Postum I began to improve and at the end of one single week I did not have even the slightest symptom of nervousness and dyspepsia left. It is many weeks now since then and I have not only gained in flesh but am entirely free from indigestion and am strong and happy. My wife had been nervous and her stomach in bad condition and when she saw the change wrought in me followed my example and after using Postum a short time extremely beneficial results followed.

"I am a Methodist minister in charge of a church at Grayville, Tenn." Name furnished by Postum Co., Battle Creek, Mich.

EDITORIAL CORRESPONDENCE.

One of the chief points of interest of our tour, if not the chief, was the Island of Martinique, whence went a thrill of horror over the world when on the 8th of last May that fiery cloud went down from the crater of Mt. Pelee, and in two minutes completely wiped out a flourishing city of 30,000 population. This catastrophe is unparalleled in all history. We sailed by Pelee and St. Pierre early Thursday morning and gazed at them through our glasses, unable from the distance to realize the horrors of the scene, to return next day for a closer inspection.

We land at Fort de France—a flourishing town of 12,000 population, and as French a town as can be found out of France. Little boats come out to the ship with the usual quota of almost naked boys, ready to dive for coin dropped in the water by tourists. We land in boats Mr. Clark has provided, and are greeted on shore by a motley and noisy assembly of all ages, sexes and colors. Guides have been provided, but having a smattering of French the writer felt able to take care of himself and so pushed on, with such as wished to accompany him. Near the landing is a park in whose center is a magnificent marble statue of heroic size of the Empress Josephine, who was born and reared off to the right yonder. This statue, surrounded by royal palms, was erected by the inhabitants of the island in 1858. Here also lived the famous Madame de Maintenon, who shone so brilliantly in Parisian society.

We were struck by the great number of women and girls in black, and then we thought of the destruction of St. Pierre only 20 miles away, as the crow flies, and of the loved ones who perished there. Yet nothing can repress the spirits of so French a people, and everybody was chatting, gesticulating or on the go. The market presented a most animated scene. Nearly all there were women, selling as well as buying. Each stand is a little place elevated two or three feet and on it small piles of fruit, vegetables, kindling wood, charcoal, chickens, eggs or fish as the case may be. The part where fish were sold specially attracted us, for there were fish of every color of the rainbow.

We had read so much about the wonderful beauty of the Martinique women, from Josephine till now, that we were eager to see and compare with Kentucky. Among the thousands of women we saw, for the streets and parks were full of them, I saw only three I would call really handsome, and the wonder came—what would those writers, who so praised the beauty of these women have said had they visited Kentucky, where female beauty is such a specialty? Up past the place where the women gather to wash clothes, below a water fall in the edge of town, in a little cabin with a porch, dwells King Behaninn, the deposed monarch of Daboney. Nine years ago the French deposed him and brought him here with only four of his wives, all they would allow him, and here he has been since. Of course we went up to see him. He stood in the door of the cabin, his son in front, who talks French and acts as interpreter, an attendant to the right holding a cuspidor, into which his sable, majesty spits every little while, and behind him a couple of his wives as a sort of back ground. The king was clad with sandals, a

blanket and a pointed cap, blanket being thrown around body. In his left hand he held long stem of a pipe at which kept puffing. His finger and nails are long and white, showing that he takes pride in their pearance. His right hand was his salute to his visitors, shakes hands with them, and waves them away as he goes with a bow.

Next morning we sail up to Pierre and land. The desolate beggars description. There are Mt. Pelee, its rugged and ragged sides wrapped in sulphur clouds, but quiet, so far as an eruption is concerned. We went to see an eruption. (Dun) grim slope is a river of lava ran into the harbor till it became a chaldron, on that fatal round, for not only the city destroyed, but the many beautiful villas with tropical gardens well. Here on the ship is a malle, the sole survivor of Pierre, saved because he was cell at the jail, and rescued four days. He is horribly ed, but is well now and his arms, hands, feet chest and tell their grim story. We over the ruined city. Only are seen, and many of them broken, and partly buried in volcanic ashes. We poked into ashes with sticks and find all of articles. Here was a print office and there is the press over partly and nearly covered with ashes. Here was a store and scraping away the reveals rows of plates compact together. This was a dence, and delving into the brings out scissors, bunches keys, lamp tops, ornaments even coin. Here is a bank, and the vault we find a lot of notes, not signed or issued, unburnt. Here, too, we find a insurance policy on a Paris pany insuring the building ag destruction by fire. But what of all, we uncover skulls and man bones. Only a few me ago here was all life and this the metropolis of all this region. Yonder cemetery is doubly late now. We turn away to ship deeply impressed and sick. I would not venture to terpret Providence in this, but I remember that St. P was the wickedest city in chrdom. Five-sixths of its births illegitimate.

Fraternally, T. T. East

RECEIPTS FOR FOREIGN MISSIONS

From May 1, 1902, to February 1903.

Table with 2 columns: Location and Amount. Includes Georgia, Virginia, Kentucky, Alabama, South Carolina, North Carolina, Texas, Missouri, Mississippi, Tennessee, Maryland, Louisiana, Arkansas, District of Columbia, Oklahoma, Florida, Indian Territory, Other Sources.

Total

This cross was not built for the lions, but for the sinner, to be the solitary offender. —Joseph Parker.

FROM NASHVILLE.

The churches composing the Nashville Association seem to be in a fairly good spiritual condition. The men who are serving as pastors seem to be fitted to their churches, and the churches seem to be fitted to them. Sherman, of North Edgefield, who is now in a second pastorate with that church, held a remarkably successful meeting in his church during the latter part of November, by which new pastoral ties were forged and old ones greatly strengthened. The meeting was of great power, resulting in a professed conversion of a large number of souls and in a considerable increase in the membership. It is wonderful how a real genuine revival in a community affects those unlettered and unidentified spirits who have, perhaps, been lying there for years, holding membership in churches far remote, or what is worse, having it in their trunks. How a revival quickens these cold faded members to flutter and come forth on their hiding places to the joy of pastors and the strengthening of the churches. If revivals accomplished nothing more than the raking of these slumbering spirits, and causing them to line themselves up with the forces that are for righteousness and the building up of the Lord's kingdom, would fully justify all the efforts and sacrifices made to promote them. Bro. J. H. Wright of the Seventh church, South Nashville, also held a meeting in his church, which was greatly blessed in the quickening and strengthening of the church. Both these pastors are greatly blessed by their members and can add them, as only good under-standers can, wherever they link they ought to go. United in their confidence and affection for their pastors, these churches are united in all their membership. At the Centennial, South Nashville, Bro. J. W. Steward is holding on his way and under his administration, his church is rapidly regaining to the front in spiritual development and progress.

Dr. Lofton at the Central church though he has been there more than a score of years, is continually renewing his youth, and is as young in the community and with a people as he was ten years ago. He, in Dr. Lansing Burroughs, scholarly, eloquent and agnostic, and outspoken, has his singularities, both in and out of a pulpit, but the people like him, and are drawn to hear him cause underneath it all, they know there beats a great big heart, full of love for God and men, and full of sympathy for all earth's suffering and sorrowing ones.

Over in South Edgefield is the kind and brilliant Rust. He has all sorts of demands made on him and is called on to address the people on all important occasions, whether the meetings are secular, reformatory or of a distinctly religious character. He is sought by people of the highest culture, and a favorite with the scholars and cultured of all shades of religious thought. Just as his church is getting ready to build a costly and handsome new house of worship, having recently purchased a lot in one of the most desirable sections of the city for that purpose. They are now engaged in planting a new mission out in the extreme East Nashville suburb, which starts out under the most favorable auspices. The South Nashville church, since the resignation of Dr. W. C. Golden

to accept the secretaryship of the State Mission Board has been without a pastor. They recently had Bro. Spencer Tunnell, the wide-awake, progressive, majestic pastor of the church at Harrison, East Tennessee. When Tunnell went to Harrison eight years ago the church there was a weak, struggling, disorganized body. Now it is one of the best and most efficient churches of East Tennessee. The brethren at Harrison will do all they can to retain him, but the North Nashville church has extended him a unanimous call to settle with them. They are, also, just beginning to build a new house of worship, and they feel that Tunnell is just the man for them. He has not, as yet, indicated his acceptance of the work, but we are all hoping for a favorable answer from him. He is a man who knows how to bring things to pass, and I know of no one who is so well fitted to take up the work, so recently laid down by Dr. Golden, as Spencer Tunnell.

Dr. Golden has taken hold with vigor and determination of the State Mission work. His motto is "expansion." Appropriations have already been made exceeding the amount of \$6,000, and the churches of the State are asked to enlarge their offerings to this work, so as to enable the Board to close the year without debt. There is remarkable unanimity of feeling

THE LUNCH QUESTION. How a Big Chicago Firm Solved It.

So many employes "bolt the lunch" and eat what they should not, that they soon show the effect in nervousness and dyspepsia. This has attracted the attention of managers of the big stores and shops. In one Chicago firm an experiment on some of the girls resulted in a complete solution of the question.

The woman that made the experiment tells the tale as follows: "About a year ago I became alarmed at the state of my daughter's health. She was employed by a big firm here and for some reason steadily lost flesh, grew very nervous, had no appetite and could not sleep.

"Questioning her I found she ate but little lunch for at that busy hour she was seldom served promptly and the time being short she just 'bolted' the food and rushed back. She ate very light breakfasts and I could see she suffered from lack of nourishment. I felt responsible for this and finally got her some Grape-Nuts for breakfast.

"I also got a neat leather case holding two pint flasks. One I filled with milk, the other with cold Postum Coffee which had been properly made. She also carried a package of Grape-Nuts. The Postum she drank led with a dash of lemon. She followed the Grape-Nuts with some fruit and this made up her lunch.

"In spite of the warm weather she improved greatly in two weeks' time. She gained in flesh, her nerves were steady and she slept sweetly at night. She never felt the old weakness from hunger.

"In a short time a few other girls in the office tried it and the effect was so marked upon all that still others were persuaded. Finally a room was cleared out and the one hundred and odd girls were served daily with Grape-Nuts and hot Postum. It was a revolution but the manager saw the good result and adopted the plan, greatly to the benefit of the health of the employes and at a saving in expense." Name given by Postum Co., Battle Creek, Mich.

among our pastors in favor of our organized work, and an almost entire absence of criticism in the State. All echo the watchword sounded by Dr. Folk in the Reflector for a "Forward Move." The paper abounds with responses from the brethren in every part of the State endorsing the sentiment and pledging themselves to do their utmost to bring it to pass. Rarely now do we hear a discordant note sounded in our State paper or before the congregation of the saints. The election of Dr. Golden has been well received all over the State. All seem ready to fall in line and help him to make this, his first year, the most successful in all the history of the State Mission work.

The friends of temperance are rejoicing all over the State in the passage by our State legislature of the bill extending the "four mile law" to all incorporated towns not exceeding 5,000 inhabitants. All the towns coming within the provisions of this act are sending up petitions asking for the repeal of their charters and to be reincorporated with the saloon eliminated. When this shall be done, as it certainly will, only eight cities will be left in the State where the saloon can exist. A movement is on foot on the part of the temperance people of these towns asking for a high license law, so as to drive out the low doggery and lessen the number of places where whisky is sold. A bill has also been introduced making it unlawful for any one to ship liquor, by jug or otherwise, on the railway train, by express or by wagon or boat, where its sale as a beverage is prohibited. This will, if passed effectually, repress the business of the "jug train" going into the "dry towns" of the State. If the anti-saloon sentiment continues to grow for the next two years, as it has in the past, I confidently expect Tennessee to become a Prohibition State. The rapid growth of this sentiment is due largely to the wise, conservative, yet energetic management and direction of the Anti-Saloon League forces in the State by its noble State-president, Rev. E. H. Folk, D. D., the editor of the Baptist and Reflector. Cordially yours,

J. M. PHILLIPS.

DEAR RECORDER: Evidently the gifted editor of The Baptist Standard did not write "A few fraternal words with the Western Recorder" at the same sitting with his "Sunday morning thoughts," although the two are side by side in his paper. "Both a fountain send forth at the same place sweet water and bitter." The Standard has certainly done this. Compare his Sunday morning thoughts with such sweet-spirited and conservative phrases as these: "Such unprincipled organizations;" "The deadliest series of libels and slanders;" "The Recorder's hermaproditic straddling policy;" "Dr. Harvey's regular gobbleian strut;" "The selfish and infernal ambitions of designing men;" "The Recorder forgets, moreover, that those of us who have been the victims of these venomous assaults for more than a half a score of years, do not take it lightly when any man or paper for the sake of a few subscribers or a little paltry advertising, to fraternize with the men whose putrid breath stinks with the slime and slander of men, the latchet of whose shoes they are not worthy to unloose."

If such words as these belong to the vocabulary of religious journalism, our homes do not need so-called religious papers.

NOT RECOMMENDED FOR EVERYTHING

But if You Have Kidney, Liver or Bladder Trouble, You Will Find the Great Remedy Swamp-Root, Just What You Need.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Doctors Prescribe Swamp-Root. Gentlemen: I have prescribed that wonderful remedy for kidney and bladder complaints, Dr. Kilmer's Swamp-Root, with most beneficial effect and those of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific wherever I find it. In an accepted school of out of it. For desperate cases of kidney or bladder complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties.

J. Brewster Lindley, M.D. 276 9th St., Borough of Brooklyn, N. Y.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

No matter how many doctors you may have tried no matter how much money you may have spent on other medicines, you owe it to yourself to at least give Swamp-Root a trial. Its staunchest friends to-day are those who had almost given up hope of ever becoming well again.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root—Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Sample Bottle of Swamp-Root Sent Free by Mail.

EDITORIAL NOTICE—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Western Recorder.

One is glad that Bro. Cranfill was in such a "fraternal" spirit when he wrote the above or if he might have written something awful.

I have no sympathy with "split-terers and slanderers" in their unwarranted attacks on our work, but I have seen nothing more intemperate than Bro. Cranfill's "fraternal words."

As to the Recorder, no man in Kentucky doubts its loyalty to the organized work of Southern Baptists, except those who have "an axe to grind." For more than seventy years it has been the stalwart defender of Baptist interests,



(Swamp-Root is pleasant to take.)

WM. M. STALLINGS, Markersby, Ky.

"I will help thee." This is a pledge for special emergency. When the temptation is sharp and the assault is unexpected, he is by our side to help.

\$70 A WEEK Straight salary and expenses to men who wish to introduce our Poultry Mixture in country; year's contract; weekly pay. Address, with stamp, Remond Mfg. Co., Box 1100, Springfield, Ill.

The Importance of Home Evangelization

Sermon preached by W. P. Harvey at the Arkansas Baptist General Association held at Peary.

Luke 24:47—"Beginning at Jerusalem."

Jerusalem was the base, the starting-point. To primacy in the Gospel dispensation the nation had sold its birth-right. "He came to his own, and his own received him not." Still to the Jews the Gospel must first be preached.

1. The *retro* influence of Foreign on Home Missions. There is neither conflict nor distinction between them. "The field is the world," and all missions are one. Home mission work is fundamental. The more numerous and the stronger our churches are at home, the more men and money we can furnish for foreign mission fields, and the more we do for the heathen, the more God will prosper our work at home. Since the hero of modern foreign missions, William Carey, began his great work in India, a little over a century ago, there have been more converts to Christianity than there had been for a thousand years before.

Before a wise general leads his army into a foreign country, he provides against invasion and insurrection at home. Armaments and commissaries are well supplied. Training camps are established, and reinforcements are kept in readiness, and the line to the base of supplies is well guarded.

Max Mueller says: "Six religions have gained permanency in the world. Three are anti-missionary, viz.: Judaism, Brahmanism, and Zoroastrianism, and they are dead or dying; and three are missionary, viz.: Christianity, Buddhism and Mohammedanism, and they are contending with each other for the mastery of the world." A light house is only useful in proportion as it reflects light and saves life. When the heat ceases to drive life currents to the extremities of the body, it is dead. A church is useful in proportion as it is aggressively engaged in the evangelization of the world.

In the following examples we see the sad fate of anti-mission churches: In Miami Association of Ohio, in 1836, nineteen anti-mission churches expelled six missionary churches. The six had 441 members and the nineteen had 706. In twenty years the six had increased to twenty, with 1,964 members, and the nineteen had decreased to ten, with only 343. In 1877, or forty-one years, the six had increased to 65 in three District Associations, with 6,733 members, and the anti-mission churches had ceased to report.

In 1841, Red River Association of Kentucky had thirty-three churches; eight missionary churches withdrew and formed Bethel Association. This left twenty-five anti-mission churches. In sixty years the eight increased to sixty, with over 6,000 members, with Bethel College at Hopkinsville. Of the twenty-five anti-mission churches only three remained.

II. The Preservation of American Institutions depends on Home Evangelization.

1. God has given us much as a nation, and He expects much of us. We are the honored custodians of the most priceless heritage ever committed to mortals. Mankind with hope looks to our example and influence to break their shackles and open their prison doors. We have the greatest mission field on earth. We are the most favored of all nations, and possess greater facilities than any other country. The average American convert to Christianity, other things being equal, is worth more to the cause of Christ for service than the average convert in Europe, or even in England, because the average convert in Europe may believe in the divine right of kings and in the union of church and state, and in oligarchical or despotic church government.

In the famous words of Archdeacon Farrar: "America was God's destined heritage, not for tyranny, nor for aristocracy, nor for privilege, but for progress, and for liberty, and for development of a great and noble type of righteous, fearless and independent manhood."

Emerson says: "America is another name for opportunity. It is God's final effort to help the human race."

Gervinus, the great German philosopher, says in his History of the 19th Century, speaking of the early Baptist settlement of Rhode Island, and their principles of Liberty, Fraternity and Equality: "But not only have these ideas and forms of government maintained themselves, but precisely from this little state have they extended themselves through the United States. They have conquered the aristocratic tendencies in Carolina, New York, and the High Church in Virginia, the theocracy in Massachusetts and the monarchy in all America. They have given laws to a continent, and, formidable through their moral influence, they lie at the bottom of the democratic movements which are now shaking the nations of Europe."

In one hundred years our population has increased seventy millions—twenty-nine states have been added to the Union, twenty-four of them each larger than all England. We have built 400 cities, some of them the greatest in the world—250,000 miles of railroad and 1,000,000 miles of telegraph wires. From 1840 to 1900 our wealth increased 94 per cent., and the increase now is at the rate of seven millions a day.

In the past twenty years the development in our Southland has been phenomenal. I quote from a pamphlet written by the able editor of the *Manufacturers' Record*, Baltimore: "From 1880 to 1900 the advance in the value of farm property in the entire country increased 67 per cent.; in the South alone 72 per cent. Investment of capital for the whole country amounted to an increase of 252 per cent.; in the South alone, 348 per cent. Amount invested in cotton mills has leaped from \$22,000,000 to \$175,000,000, and the number of spindles from 700,000 to 7,000,000. Coal production has increased from 6,000,000 tons to 53,000,000 tons. Pig iron production from 400,000 to 2,600,000 tons. Export trade of the whole country increased 65 per cent. of the South alone, 95 per cent."

Alabama bids fair to dominate the basic steel industry of the world within the next quarter of a century. This, bear in mind, is the mission field, including Indian, Oklahoma and New Mexico Territories, and a part of the Island of Cuba, of the Home Mission Board of the Southern Baptist Convention. The South contains three-fifths of the Baptists of the world, and over a million and a half are white.

The Southern Baptist Convention was organized in 1845. Then there were about eight million inhabitants in the South, and three and a half millions were church-members. Now, with twenty-five millions, only eight millions are professors of religion.

Of the twenty-five millions in the South, nine millions are negroes and five millions are foreigners, including their children. Truly our field is a great one. As a nation we are the greatest world-power. The world was amazed when, for the sake of humanity, and not for spoils or conquest, we espoused the cause of the Cubans, and drove from the Western Continent the Spanish oppressor.

III. The dangers that are threatening to destroy our Civil and Religious Liberty. The conflict between centralization and absolutism, against individualism and self-government is irrepressible, and must be fought to a finish.

Prof. Franklin H. Giddings, of Columbia University, said about four years ago, in an address before the Century Club: "We are witnessing to-day, beyond question, the decay—perhaps not permanent, but of any rate the decay—of republican institutions. No man in his right mind can deny it."

In the language of Mr. Lincoln: "As a nation of freemen we must live through all time, or die by suicide."

1. Foreigners and their Influence. Magnanimously, we have thrown our doors wide open and welcomed the oppressed and down-trodden of all nations to share the blessings of our free institutions. Many of them prove their ingrati-

tude by constraining liberty to mean license. The anarchists, the enemies of society, banished from their native countries, come here to prosecute their crusade against humanity. One-third of our population is foreign by birth or parentage. They furnish three-fifths of the paupers in almshouses, and nearly two-thirds of those confined in our penal institutions. One-fourth of them are unable to speak English. In several of our large cities the foreign is larger than the native vote. The same is true in some States. There are large districts in Wisconsin, the Dakotas and other Western States, where our language is not spoken or taught, and the court records are kept in foreign tongues.

2. The Failure of Municipal Self-government. Says Josiah Strong in "Twentieth Century City": "Evidently democracy in our large cities has failed." As a general rule, city governments are no longer "of the people, by the people or for the people," but of the bosses, by the bosses and for the bosses. For their allies they have the saloon and gambling interests. If the increase of population continues, it is estimated that by 1920 there will be ten millions more people living in the cities than in the country, and as no city now of 100,000 population has self-government, what will become of our free institutions when city demagogues, backed by the saloons and gamblers make our laws?

3. The Trust Evil. Many of our wisest statesmen are alarmed at the influence great combinations of capital may have on legislation. It developed, during an investigation by a committee appointed by Congress, that the Sugar Trust, one of the smallest corporations as compared with the Standard Oil or the Steel Trust, made contributions to the campaign committees of both of the leading political parties in the national election for President.

It is claimed that six packing houses control the price of live stock and of dressed meats in the country.

According to history, before Rome perished 5 per cent of the population owned 95 per cent of the wealth of the Empire.

4. Capital and Labor. There is an irrepressible conflict between capital and labor, and it is far from settlement. How narrowly serious trouble was averted in the anthracite regions, and what such a conflict would mean, I do not even dare to foreshadow.

Five hundred years before Christ, Hannibal was a greater man than Cæsar, and Carthage was the greatest of republics. The Pythian Apollo said, "Nothing but avarice can conquer Sparta." Other civilizations have perished; shall ours? God forbid.

5. The Dangers from Romanism. I am not so uncharitable as to believe that all Romanists are first Catholics and then citizens. I believe there are many true patriots among them.

In Italy, where almost all the population are Romanists, the Italian Government, with its capital in Rome, has existed for over a quarter of a century in open defiance to the Pope.

France is a Roman Catholic country. There was a law passed to close certain Roman Catholic schools. The law was executed with far less trouble than would be caused by the execution of a similar law in this country.

At the same time, I do not discount the influence of Romanism. We know their uncompromising hostility to our public schools, and their opposition to the right of any man to choose his own religion.

In 1864, Ping IX, said: "Liberty of conscience and worship, in the sense that it is the right of every man, is an erroneous opinion, most pernicious to the Catholic church and to the salvation of souls."

The Roman Catholic *Pilot* says: "Religious liberty, in the sense of liberty possessed by every man to choose his own religion, is one of the most wicked devices ever foisted upon the age by the father of all deists."

Their well-known intolerance for Protestants, and all who repudiate their right

to rule, is illustrated in Spain, America, Italy, Central and South America. They have designs on this country, and their leaders do not hesitate to declare their purpose to capture it.

There is no doubt of their power to concentrate their influence in political campaigns, and that we have politicians ready to negotiate with the goes without saying. I fear they are the only religionists who might be tempted to exchange ballots for denominational advantages.

Some Roman Catholic nations have banished the Jesuits, because they were regarded as dangerous to any government they could not dominate. They have found an asylum in this country, and here are prosecuting their nefarious mission, to either control or destroy our government.

V. The only Hope for our Country. Education, in its place, is indispensable. Knowledge is power. Self government necessarily presupposes intelligence, and it is not enough, because "by what the world knew not God."

There are those who advocate the enactment of more rigid laws. The laws we have are good enough, but they are not executed, because of the lack of a port on the part of the people.

Others advocate a more central government and a large standing army to support it. Such armies are a menace to liberty and the right arm of tyrants. History teaches that when patience ceases to be a virtue and forbearance is crime against humanity and the masses are thoroughly aroused, that they are irresistible. Queen Victoria was not so wise, but she was good. There were times when she greatly disliked Mr. Gladstone. Once when his party came to power, her Premier said, "You will have to appoint Mr. Gladstone in my place. She said, "Never." The Premier said, "You will have to or abdicate." He appointed. The first bill he brought her signature she refused to sign. He said, "Your Majesty, you will have to sign it." She replied, "Mr. Gladstone you know that I am Victoria, Queen of England?" He replied, "I know, Your Majesty, that you are Queen of England, but I am the people of England." He signed it.

Under the reign of Louis XVI, masses were ignorant and thought to be helpless, but at last they were good to resistance, and under the guillotine paid the bitter penalty by losing his life. The same may be said of the people of England when Oliver Cromwell and Ironsides triumphed and beheaded Charles I.

Of escape from convulsions that may stry this country there is but one hope and that is in Home Evangelization. We were so slow in taking the Gospel to heathen that God sent them to us. Of twenty-five millions of aliens, if we clude their children, and ten millions negroes. They are here, learning language and civilization. We can present to them in our own tongue—118,000 Chinese, 85,000 Japanese, 226,000 Indian, 50,000 Cubans, 50,000 Mexicans, in five million foreigners in the South. We have a golden opportunity to evangelize them and train them to do mission work in their native lands.

Dr. F. C. McConnell, our noble corresponding Secretary, is doing all he can with the limited means we furnish him. Last year the Home Mission Board of Southern Baptist Convention, with headquarters in Atlanta, Ga., employed 1,500 missionaries. They reported 8,150 conversions by experience and baptism and 11,000 by letter; total, 17,201. They constitute 231 churches and built and repaired houses of worship, and organized 1,000 Sunday-schools; they also distributed 499 Bibles and Testaments and 2,664 tracts and pages. Total amount of received by the Board, \$100,450.29. The Board received from Kentucky, \$16,500. This includes boxes sent to missionaries estimated at \$2,561.09. Amount expended in Kentucky by the Home Mission Board for missions and schools, \$4,000.

In the chemist's laboratory all kinds

acids and alkalis are dumped into the drug mill and ground and pulverized. The mass is next subjected to maceration and percolation, and the compound is used for the healing of the nations. The Gospel of Christ is a universal solvent, because "it is the power of God unto salvation." By the regenerating agency of the Holy Spirit, hearts of flesh are substituted for hearts of stone. This new birth makes all men homogeneous. Religion eradicates racial, national and sectional animosities. Hearts charged with the love of Christ pulsate with emotions of universal brotherhood, and the "Golden Rule" becomes the controlling principle of life. It is love like this that "enacteth out fear." Ours will be the double blessing, because by saving others we save ourselves and country. Let us do our duty to the Home Board, there is no greater work. Then will the angels sing their sweetest notes, "Glory to God in the highest, peace on earth, and good will to men."

THE YEARS OF GOD.

God's existence is from eternity to eternity. It had no beginning, and it can have no end. It is not marked off by the beginnings of years or length of days. Before the mountains were brought forth, or ever he had formed the earth and the world, even from everlasting to everlasting is his God. A thousand years in his sight are as one day, and one day is as a thousand years.

Of course this is incomprehensible to us. We have no power to understand or measure off eternity. It might be possible to count the grains of sand in the desert, or the drops of water in the ocean, but we have no measure by which we may estimate the length of eternity. God was not understood by us either in the immensity of his being, the absolute perfection of his attributes, or the eternity of his existence. We can only bow down before him and worship.

There is in Holy Scripture a presentation of God to us in expressions such as might be used in describing a great man. We know, because we are taught it, that God is a Spirit, without bodily form, and without the weaknesses or vicissitudes that mark our human nature even at its best estate. As it is sometimes stated, he is "without parts or passions." And yet the "eye" of God is spoken of the better to impress us with the fact of his all-comprehending knowledge of all that occurs and of his incessant watchfulness. We read of the "hand" of God, by which is denoted his grasp and management of the universe and all its forces. We read of God's footsteps and of his walking, whereby we are taught something of his activity and of his power to manifest his presence in all parts of his dominion. So the face of God and the heart of God are spoken of to tell us something of his revealings of himself to us in order to our enlightenment and comfort.

In some such way is there mention made of the years of God. He comes to us in this sort of anthropomorphism, as it is called, in order that we may know of him as could not otherwise. If he had simply told us that he is beyond our comprehension, our only conception of religion would be that of erecting altars to the unknown God, as did the people of Athens, and bowing down before it in unreasoned and uncomfortable blindness. But God has told us of himself in words that teach us that he knows us and loves us, and would save us, and that he is great, and watchful, and ever present, and busied for our good, and merciful, and a loving Father.

Our lives are measured off by days and years, and there are not many of these at the best. A few score years are given to the strongest and the longest lived. The opening of a new year finds us, if we are wise, numbering our days and applying our hearts to wisdom. But God knows no changes. Eternity is his undisturbed existence. Past all our lives and our generations sweep on his endless life. If only we may come to know him, and love him, and predicate his life in faith

and trust, we come to experience what Jesus tells us is eternal life.—Selected.

BESETTING SINS.

BY REV. THEODORE L. CUYLER, D. D.

Let us lay aside every sin which easily entraps us, and so wraps us round as to trip our feet and cause us to stumble. That is a very fair rendering of the first verse of the twelfth chapter of Hebrews. In our common Version it reads, "The sin that doth so easily beset us." A besetting sin is the one that chimes in with a person's strong inclinations. Does he love mirthfulness? Then he must be careful lest he run into excessive levity, and play the harlequin. He will be tempted to make jests of sacred things, and to crack jokes on serious occasions. A minister ought not to be a monk; but neither should he be a social comedian.

The test question which Jesus Christ proposes to every one at the very start is this—will you lay aside the sin that easily besets you, and follow me? Will you make a clean break with sinful practices? The sin may be very dear; it may have ensconced itself in your heart; no matter, put it away! While the love of any sin remains, the heart can not love the spotless Saviour. There is no room for both; Christ will not accept one corner, and leave Satan the "chief seats" in the soul. "Ye shall seek me, and find me, when ye search for me with all the heart." If a true Christian life is a race, then no one can win it if handicapped with besetting sins. Here is one cause for shallow conversions and stunted religion; they began with a compromise with favorite sins. The old encumbering weight was not laid aside; the entangling and entrapping garment of sin was not stripped off. If this article falls under the eye of anyone who is awakened and anxious to begin a real Christian life, I would say to him or her—pray for a deep conviction of sin, and with the Spirit's help, for a thorough uprooting of evil principles, inclinations and habits. Unless you "abhor that which is evil," you will not "cleave to that which is good." A true follower of Christ must not only do a great deal of sincere loving, but also a great deal of honest hating. Dr. Johnson used to say that he liked a good hater. Until you so hate sin as your real enemy, and as Christ's enemy that you look it out, there will be no room for Jesus to come in and dwell in your heart.

The command to "lay aside every weight" means that you are not to take up with a cheap and easy religion. Some preachers and teachers in their desire to commend the freeness of the Gospel offer, the simplicity of the faith-process, hold out the delusive idea that "it is the easiest thing in the world to be a Christian." These rose-water teachers make no allowance for the weakness of human nature or the power of the adversary, or the surrounding multitude of temptations. Such false preaching is pretty sure to either hoax its recipient into self-deception, or to make him a crude half-converted professor to the last. Of such shallow experiences, grand old Samuel Rutherford said, "Many people only play with Christianity and take Christ for almost nothing. If ye never have a pained soul for sin, ye have not yet lighted upon Christ. But if ye would quit all the world for him, that proveth that the work is sound." Jesus himself put repentance before faith, for he knew that no man could cleave to his side, and lay hold on a divine Saviour with the same hand. The only effectual repentance is to lay aside the sins that entrap you; the only effectual faith is to begin, with the Spirit's help, to keep Christ's commandments. "Looking unto Jesus," says the Apostle who wrote this direction how to win the race. That is the secret of success after all. Looking unto Jesus! The one sure way and the only way to get sin out of our daily lives is to get sin out of our hearts; the only effectual way to do that is to admit Jesus Christ there. Looking unto Jesus! A victorious life is no child's play. We don't get to

heaven on a feather-bed. The grip on Jesus loosens the grip of sin; and every mile on the race course brings us nearer to the crown.—The Evangelist.

CHRIST AS A PREACHER.

JOS. N. BARRETT.

Having passed through the preparatory discipline requisite to the Messianic office, and having spoken to his disciples in private, he enters upon his public career. Public attention is excited; people of every age, sex and condition are addressed, and this extraordinary teacher draws around him crowds of men, who never leaped on the bosom of a loving Master, were never instructed in the language of sympathy and friendship, but who, despite the power of depraved passion and prejudice, now listen with attention the most profound, and with delight openly declared. The most significant and valuable encomium on record, respecting preaching, is the testimony of Mark that "the common people heard him gladly." This great fact may be interpreted by another fact, or by supposing that Jesus addressed a common nature, aroused common emotions and imparted common blessings.

The great multitudes who attended the ministry of Christ, and heard him with such great delight and gladness, did so because he addressed a common nature in them all. He shared our common condition in all its wants. This is believing that the true humanity of the Son of God is as fundamental an article of Christian doctrine and consolation as his true divinity. To say that Christ was real man, we regard as heterodox as that he was not real God. Scripture describes him as being at one time "in the form of God," and at another "in the form of man." The expression is exactly the same when applied to the pre-existent state of our Lord, and when describing his incarnate condition, the propriety of which is seen in the necessity of the case. He is a mediator between God and man; and a mediator is not "a mediator of one," but must partake of the nature of both. The most comforting and upholding truth in the Bible consists in the fact that the Redeemer is in the strictest and most enduring sense our Kinsman. We often have occasion to resist erroneous doctrines touching the humanity of Christ, but we should neither underestimate nor overlook this grand truth of salvation: that the Son of God became as truly and as literally human as the beings he came to redeem are human, without any allowance whatever that there was in him that fountain of evil which there is in ourselves. Some one has said, "We contend that the absence of the fountain, and not the mere prevention of the outbreak of its waters is indispensable to the constitution of such purity as belonged to the Holy Child—Jesus. But that he was like myself in all points, my sinfulness only excepted; that his flesh, like mine, could be lacerated by stripes, wasted by hunger, and torn by nails; that his soul, like mine, could be assailed by temptation, harassed by Satan, and disquieted under the hidings of the countenance of the Father; that he could suffer everything which I can suffer, except the remorse of a guilty conscience; that he could weep every tear I could weep, except the tear of repentance; that he could fear with every fear, hope with every hope, and joy with every joy, which I may entertain as a man, and not be ashamed of as a Christian. There is our creed on the humanity of the Mediator. If you could once prove that Christ is not perfect man, bearing always in mind that sinfulness is not essential to this perfection, there would be nothing worth battling for in the truths that Christ was perfect God, the only Redeemer who can redeem, like the God under the law, my lost heritage, being necessarily my kinsman, and none being my kinsman who is not of the same nature, born of a woman, of the substance of that woman, my brother in all but rebellion, myself in all but unholiness."

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- Ladies' Natural Gray Non-shrinking Wool Ribbed Vests, very highly finished, French band pants to match; regular 65c quality; for 39c
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J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

Many reasons have been suggested why Christ styled himself "the Son of man." Probably the best was his conscious relation to the human race—a relation which stirred the very depths of his heart. He called himself the "Son of Man" because he had appeared as a man; because he belonged to mankind; because he had done such great things even for human nature (Matt. 9:8); because he was to glorify that nature; because he was himself the realized ideal of humanity. Is it any wonder then that the common people heard him gladly? If so, that astonishment will disappear when we remember that from the time he emerges from the Artisan's shop and from a suitable course of training, he rises immediately into the sphere of beneficent action, and his public life has commenced. He instructs, reproves, commands and exercises all the functions connected with our social condition. In solitude he has garnered every sentiment that is pure, and in practical efforts to do good he has rendered himself skillful in the use of all the means adapted powerfully to move mankind. Filial love dwells in his bosom, intimately blended with chaste friendship and generous compassion. He shares in the joys and griefs of all around him; mingles in the festivity at Cana and anon, passes forth days in the wilderness without companion or food. He experiences every form of favor and hate, serene confidences as well as sombre despair, and in his own destiny wrought out the destiny of our race. Truly he was a great, unlimited, popular power. He addressed no peculiar or limited order of feelings, but united in his discourse all the qualities and emotions which are spontaneous in every order and condition of mankind. His audience was co-extensive with humanity itself, because his experience of all, and as his heart thrilled and responded to their own, he verified in the highest sense the old adage, "That one touch of nature makes the whole world kin." He breathed energy into their souls, as common teacher could not do, because he had more to breathe, and they in turn were inclined to manifest esteem for him proportioned to the natural enthusiasm he kindled in their souls. The multitudes pressed upon his steps, published his glory, and diffused his fame all around; and, until corrupted by priestcraft, and suborned by aristocratic power, the common people spread their garments and cast palm branches in the triumphal way of the great Teacher whom they adored.

corruption, the immortal principle within, which reminds him of his origin and destiny, never loses its empire upon the soul; a deathless fibre forever remains, to vibrate to the influence of true religion. Connected with this is another fact of great importance: it is that the common people are competent to appreciate the profoundest truths that any teacher can distinctly state. Not many mightily, not many noble in this world's estimation, become the followers of Christ for the reason that they rely more on mind the faculty of pride, than on love the faculty of devotion. Louisiana, Mo.

THERE are two things that should keep a man from worrying: If he have no reason for worrying there's no use worrying; and if he have a reason, there is no use.—Los Angeles Herald.

CHEAP HOMES IN TEXAS AND ARKANSAS.

Along the Cotton Belt Route—land can be bought from \$2.00 to \$5.00 an acre and up—cut-over timber ground that makes good grazing land furnishing range ten or eleven months of the year, farming land for corn, wheat, oats, cotton—some of it peculiarly adapted to quick growth and early maturity of fruits and vegetables, such as peaches, pears, plums, strawberries, tomatoes, potatoes, onions, cabbage, melons—finding good markets in the North at fancy prices, on account of excellence of quality and earlier maturity than in other sections. An ideal place for the man of small means—cheap fuel, cheap building material, long growing seasons, short, mild winters—a land of sunshine and plenty. Let us send you literature descriptive of this country.

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On first and third Tuesdays of each month the Cotton Belt Route will sell one-way tickets from St. Louis, Thebes, Cairo and Memphis, to points in Arkansas, Louisiana and Texas, at half the one-way rate plus \$2.00, or round trip tickets at one fare for the round trip plus \$2.00, allowing stop-over going, and 21 days return limit.

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God delivers us out of evils by turning them into greater good.—Canon Farrar.

Editorial

Our Baptistist and inviolabilist neighbor, the Argus, labors through a page and a half to show that the Reconza is both inconsistent and wrong in regard to "the universal invisible church."

And first, let the issue be clearly defined. The doctrine of "the universal invisible church," is that there is in existence now a church composed of all who have believed to date, and which is entered by faith alone; that this church is universal and invisible; that it is the church Christ founded (Matt. 16:18), and to which the promises are given.

Our contention is that the word *ekklesia* in Scripture always means an assembly, just as *baptizo* always means immerse; that it is in the local church which Christ founded and to which the promises are given. We freely admit, though competent scholars deny even this, that the term church is figuratively applied to all the redeemed of all ages when they are conceived as finally gathered into an assembly in Heaven.

That the notion of the "universal invisible church" is utterly foreign to Scripture is sufficiently manifested by applying that notion to the passages relied upon to prove it. Take two examples. "For the husband is the head of the wife even as Christ is the head of the church." Eph. 5:23. There can be no possible reason given for taking any liberties with the word *church* in this passage, which may not equally be taken with the words *husband* and *wife*.

ONLY ONE CHURCH.

Since Christ did not promise to build but one church, if that one be the "universal invisible church," then the local church is excluded. To claim that this "universal invisible church" is the one Christ founded, and to which the promises are given, is to set aside the local church as a divine institution and to make it a simple matter of convenience, without authority. If the "universal invisible church" be the one Christ es-

tablished, then we ask—who established the local church, and on what authority? Our Lord did not promise to establish more than one church—"I will build my church." If He meant the "universal invisible church," He did not mean the local church, and vice versa if He meant the local church He did not mean the "universal invisible church."

THE PRESENT TENSE.

Our neighbor lays chief stress on the use of the present tense, claiming that this proves the present existence of the alleged "universal invisible church." It is urged as an argument that Christians are spoken of as the family of God, and God has a family now, therefore, hence, consequently, since Christians (of all ages) are spoken of as a church, there must be such a general church now. The difference is plain. The meaning of the word *family* is not changed by such a use of it, while to make the word *church* mean anything else than an assembly, changes its meaning. No interpretation is legitimate that changes the meaning of Scripture words so as to suit the interpreter.

Again, we have already shown that the use of the present tense, in Heb. 12:23 and elsewhere, does not show that the future is not meant. Isaiah says, in the present tense, "Unto us a child is born, unto us a son is given," centuries before the event. And such use of the present tense is common in Scripture. A concept of what is future may be spoken of in the present tense. In the case of the redeemed as a church, it is impossible that it should be actually present, simply because they are not a church (i. e. an assembly) now and will not be till they are gathered in glory. That "general assembly and church of the first born" will include all who are saved, while the alleged "universal invisible church" being entered by faith alone, excludes all dying in infancy, and all who have not yet believed.

Still again, if the contention of our neighbor in regard to the present tense be conceded, it must be remembered that that present tense does not mean the 20th century, but the 1st, when the language was written. Hence the "universal invisible church" can be made to include only those who had believed up to the time the Epistles were written. This excludes the editor of the Argus and all of our inviolabilist friends. And since they hold that there is no salvation outside of this "universal invisible church," they cut themselves off from all hope of salvation. But we hasten to assure them that their notions about the "universal invisible church" will in no way interfere with their salvation. The promise stands "He that believeth on the Son hath everlasting life."

A "JERSEY BAPTIST," whose identity we think we could guess, comes out in the Examiner in favor of unbaptized church membership, and takes the other end of the Old Landmark position. He says:

"As to the New Testament precedent, we have none for ushering into the pulpit, to preach to the people, an unbaptized person, Presbyterian or Methodist, for the New Testament puts baptism before preaching just as clearly as before joining the church. Now, if, without specific New Testament precedent, we can ask an unbaptized person into the pulpit as a public teacher, why need we be

shocked at the suggestion of putting such a one on the list as a private member?"

On this we say: 1st. One inconsistency does not justify another. If people are inconsistent in one respect, so far from that giving them license to go yet further, it makes it all the more urgent for them to return.

2d. Whoever makes one confessed departure from Scripture teaching a reason for another, shows how little regard he has for Scripture authority.

3d. To make such an argument as this, which the old-time "Landmarkers" made, is to drive some people into the unbaptized membership fold. Some are so intensely opposed to Landmarkism that you have only to put that label on a doctrine or practice to make them reject it. Some persons' chief argument seems to be "J. R. Graves said that." This goes on the idea that whatever "J. R. Graves" said must be avoided at all hazards. Those who advocate the unbaptized membership doctrine can win converts among the Landmarkphobists by urging the point which this "Jersey Baptist" urges.

4th. Of course, if we can set aside plain teaching of Scripture on one point, we can do it on all points, and so we practically repudiate Scripture as our guide, and can do whatever we wish: Why not go a step farther and have no church membership at all? True, the Bible says we have churches, but if we can set Scripture aside in other things, why not in this? It would be difficult for the unbaptized church membership brother to give a valid reason for having any church at all.

We do not here go into the question of the validity or invalidity of the old-time Landmark contention that only baptized men should be allowed to preach in our pulpits, but we cite this utterance of the "Jersey Baptist" for the purposes indicated.

THERE has been another remarkable find in the Babylonian explorations. It is a *stete* dug up at Susa, and about seven feet high. It is covered with Babylonian laws, recorded at the command of King Hammurabi, who is believed to be the Amraphel of Genesis 14:1. Among the laws here recorded are these: "Life shall go for life, eye for eye, tooth for tooth."

"If a man destroys another's eye, his own shall be destroyed. If a man dashes out another's teeth, his own teeth shall be dashed out."

It is interesting to note the similarity of these laws to what we find in the Pentateuch. This find goes still further to confirm the Biblical account. It is remarkable that all the finds contradict the conclusions of the radical critics against the Bible, while not one single find has made against the orthodox view of the Bible. The spade is thoroughly orthodox.

An example of the validity (?) of the "assured results of the higher criticism," is given by Prof. Januarius in the Contemporary Review of January. Drs. Smiles and Abbott have decided (1) that Papias knew nothing of the gospel of Luke or of John because Eusebius does not tell us that Papias quoted from either of these gospels. It is inconceivable to these learned (?) critics that Papias could have known anything that Eusebius, who lived

centuries later, does not tell us Papias knew. Of course, Eusebius knew just what Papias knew and did not know, and, moreover, of course (?) Eusebius would tell posterity all that Papias knew. It is on just such flimsy basis as this that the "assured results of the higher criticism" (ahem!) rest. By the same token we might conclude that Shakespeare knew nothing about Henry VIII, because Dr. Broadus did not tell us so. And this is what they call "scientific" (!) criticism." Oh! logic, thou art fled to brutish beasts, and men have lost their reason!

The infamous Education Bill has passed and now the grace and grit of the friends of religious liberty in England are to be put to the test. Already the Dissenters are turning to the question of disestablishment. If the passage of this infamous bill shall lead to disestablishing the Episcopalians of England, then it will not be in vain. It is a sharp illustration of the evil of having a union of church and state. It emphasizes the fact that there has never been in England religious freedom, but only toleration, and now serious limitations are put on that. We hope the free churches will resist to the limit the payment of the taxes required by this infamous bill. If they will stand firm to the spoiling of their goods, then the state church will ere long be overthrown. We particularly regret the death at this time of Dr. Joseph Parker and the Rev. Hugh Price Hughes, whose words and example would seem to be specially needed in this trying time.

Some men of science are trying to find out how to reverse the processes of nature, so as to make the oak bark into the acorn, and to take an old man back into a boy again. This will furnish these men with innocent amusement. Men thought to discover the elixir of life, or to find the fountain of youth, with power to retain perpetual youth. But the present idea is bolder still—to change an old man back into a boy by the simple process of turning the vital machinery so as to make it run the other way. This is very easily said, but doing it is a very different matter.

Dr. HALLOCK well says: "Our safety hangs upon Christ's work for us; our assurance upon God's word to us; our enjoyment upon our not grieving the Holy Spirit in us." Well and truly said. In vain do we seek safety elsewhere than in Christ's finished work. In vain do we seek assurance outside God's word, and in vain do we seek true joy outside the Comforter. "Faith cometh by hearing, and hearing by the Word of God." So when our faith is weak we must go to God's Word, rather than even to our closets.

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Not only has the power with us to muzzle the press as did Napoleon, who said: "A printing house is a powder magazine into which every fool must not be allowed to enter." Now-a-days if the paper exercises any independence the penalty is to denounce it as the enemy of all good objects, etc. A free press, in both church and state, was never more needed than now.

"I will strengthen thee," and this he will do by giving us himself. "Christ liveth in me," said Paul, when he learned the lesson.

Editorial Varieties

Perhaps nothing shows useful articles have been cheapened more than the price of watches. Once a plain ordinary watch cost \$1,000.00. Now \$10.00 will buy a watch, while some are offered at one dollar.

One of the neatest things the late President McKinley did was the way he granted the request of a little girl to stand with her mother at the Pacific Coast. This was a charming incident.

The editor of the WESTERN RECORDER is home Friday noon. He landed at Miami Fla., as did many of the party, including Mr. Atkinson, Dr. Canger, Dr. Compton, the Rev. C. A. Owens and others. It was a great trip.

We are pained to learn that Dr. H. D. Kerfoot, of Berryville, Va. (brother of the late Dr. F. H. Kerfoot), was recently on his trip out to the Pacific Coast. It was a charming incident.

We are in receipt this week of letters from two prominent Virginia pastors, one of them says: "The Western Recorder, without doubt, is far the best Baptist paper that I know of." The other says: "I rejoice to believe that it [i. e. the Western Recorder—Ed.] is doing great good in a peaceful error and defending the truth, and wish you great prosperity and ever increasing influence for good."

Dr. H. B. Bernard, in the Southern Banner, says the brethren "have knocked Baptistism out" and advises the Baptistists "to bury the remains, and wait for resurrection day to see your hopes realized. The bestest blow 'twas Baptistism," he received were delivered by Drs. G. A. Lobb and J. O. Rust.

The Queen of Spain has a great many finger rings, and to wear as many of them as possible, she changes them seven or eight times in one evening. This is a ring which she herself started, and it proves to be widely observed.

The sad news comes to us that Dr. J. M. Curry is critically ill. We pray that may such be restored. He is one of the great men we have got left. He can ill spare from the great service he is rendering the entire country.

Dr. McCannell writes that unless churches come up on home missions a Home Board will be seriously in debt. The brethren take note of this. The work of our Home Board needs enlarging, and the brethren are interested in it. In fact, the writer visited a few days ago.

We publish this week the editor's second list of travel from the West (including uncertain and slow as the mails are those regions that the editor returned the only one of his letters had been published. They will continue from week to week hereafter, and it is hoped their interest will be maintained by his being at home.

"Volume No. 1" of the Select Writings of Henry Holcombe Tucker, D. D. has been edited by the Rev. B. W. Graham and published by Bell & Graham in Atlantic City. We are delighted that this book published and we hope others will follow. Dr. Tucker was one of our strongest, clearest and soundest thinkers.

In his address to the Methodist preachers in New York, Dr. Day, Chancellor of Syracuse University, in speaking of the sources of trouble in churches, said: "Every hunter is a stumbling block, a ministry is the lame of the church, and about the worst thing in the world is 'slimy' minister."

Our friend, the Rev. Dr. J. A. McKim is giving, in a series of articles in the Cumberland Presbyterian, a most interesting account of the "development of a Cumberland Presbyterian church." It is a valuable contribution to historic denominational literature. We think the series should be put in permanent form.

The Baptist Standard quotes approvingly from the Index a paragraph, saying: "A few brethren have been surprised at the course of the Reconza with those men, and have wished it could see its way clear stand firmly for our organized work as does for orthodoxy of belief and of practice. The 'these men' are the 'Gospel' slanders, and others who do not recognize the Reconza does 'stand as firmly for our organized work as it does for orthodoxy of belief and of practice.' And just as we do not denounce personally those who are 'orthodoxy of belief and of practice,' so do not denounce personally those who are not organized work. We can see no reason to come from a religious paper's denunciation in personal denunciation. We have denounced personally those who have bitterly opposed the Western Recorder's editor. We prefer argument to denunciation."

AMONG THE Churches.

"God's remedy for crime."

Jeffersonville, (Ind.)—Pastor McFarland preached on "Power" and at night Bro. Geo. W. Clarke began aiding in a meeting with good prospects. One received for baptism.

Van Buren Street—Bro. R. A. Smith spoke on "The salt of the earth" and on "Neglecting salvation." Two joined by letter.

Jacobs Addition—In afternoon C. B. Althoff gave a chalk talk.

Hazelwood—In evening Rev. H. M. Sutton, from Missouri, "The Boy Preacher," subject, "Parable of the Sower."

Bro. J. A. Lee, of New Orleans, was at the Pastor's Conference and spoke most pleasantly.

Bro. Dement presented an interesting and scholarly paper on the Bible terms of sin. The subject was discussed by Brethren Dawes, Fulton, Tralle and Carver.

SEMINARY NOTES.

In the absence of Dr. Mullins, Dr. B. H. Dement will have charge of the Systematic Theology class.

Dr. Sampy will leave this week for Mercer University where he will deliver a series of lectures.

Dr. Mullins will return from his Southern trip next week.

Once more the entire faculty is here and everything is moving along with interest.

J. T. Bowden, who has been preaching for a few Sundays at Brandenburg reports a very pleasant time.

Supplies last Sunday: G. T. Lumpkin, of Virginia; New Bethel church, Cincinnati, Ohio; John Beach Straton, of Georgia; at East church, this city; W. M. Lee, of Georgia; at South Benson church near Frankfort; J. P. Seruggs, of Virginia; at Providence church near Frankfort; E. T. Poulson at Corydon, Ky.

A sort of marriage has taken place in the Seminary between the Monday evening Missionary Society and the International Seminary Y. M. C. A. It is a changing of the name without effecting any part of our constitution, so claimed by the 85 who were in favor of the loose affiliation with the Y. M. C. A. of the students. The resolutions that were adopted by 85 agreed to are as follows:

Whereas, the Y. M. C. A. has invited our society to a closer connection with its Theological Students' Department; and

Whereas, we recognize the valuable work which its students' department is accomplishing;

Therefore, provided, the following conditions are accepted by the Y. M. C. A., viz:

1. That the proposed connection between the Y. M. C. A. and our society shall in no way interfere with our loyalty to our own denominational polity and doctrine; provided, that the surrender of our right of withdrawal in case at any time the aforementioned conditions are not met;

2. That the proposed connection shall in no way involve the surrender of the control of our society into the hands of the Y. M. C. A., or the surrender of our right of withdrawal in case at any time the aforementioned conditions are not met;

3. That the proposed connection shall in no way involve the surrender of the control of our society into the hands of the Y. M. C. A., or the surrender of our right of withdrawal in case at any time the aforementioned conditions are not met;

Be it resolved: That we hereby offer to affiliate with the Y. M. C. A. by adding to the name of our organization and calling it "The Students' Missionary Society and Y. M. C. A.," and that the terms of this resolution be effective as soon as the Y. M. C. A. shall have agreed thereto.

H. C. McTILL.

THE STATE.

Pastor E. Lee Smith writes from Ewing: "We enjoy our church work here so much, and God is blessing the efforts being put forth, I am entering into the third year with my church. The work is in a good condition. We are expecting a great spiritual prosperity in all the departments of the church work during the year, even greater than we have enjoyed during the past year."

Our church at Elkton was greatly revived in a two weeks' meeting in which Pastor Joiner was assisted by Bro. M. F. Ham, of Bowling Green. Pastor Joiner is greatly beloved by the church for his work's sake, and his earnest preaching of the Word. His faithful soul saving showed when the harvest time came. Twenty were baptized and five or six received by letter.

Pastor Calvin M. Thompson has, under God, done a fine work in New York. The church have decided to raise his salary, although they have not yet received their fine property of its debt. Bro. Thompson is one of our most effective men. He recently read a strong paper on evolution before the Cincinnati Baptist Pastors' Conference.

Pastor Boring, of Mt. Sterling, is being added in a meeting by Pastor E. W. Daniel, of Covington. The prospects are fine.

Rev. J. F. Winshell recently aided Pastor I. M. Washburn at Millwood, Grayson county, on I. C. R. R. The meeting was helpful to church and community.

Bro. Fred. D. Hale writes: "Have just closed a meeting held at the Morganfield church. Bro. M. E. Staley is certainly the right man in the right place. The church is weak, having preaching only two Sundays a month, but hopes to soon move up to an every Sunday service. Though a young church it is a Baptist church, a separate and consecrated church, one that has the power to Scripturally discipline and then win an excluded member back to Christ and to church fellowship and service. Bro. Green Robinson, one of its founders, and A. T. Gimmonod, chairman of the board of deacons and leader of the choir, are largely responsible for this. Twenty-six were baptized, and more to follow. I was with them in a meeting eight years ago. I am now at Clinton, Miss. I got from here to the First church, Baltimore."

Pastor Borum's labors at Somerset have been greatly blessed. There have been 120 additions in the last six months. In token of the appreciation of his church, they have increased his salary \$300. Some churches wait until some other church tempts the pastor to change before they finally awake to appreciate their pastor. There are many churches in Kentucky who ought, as a matter of justice to the pastor and in self-respect to themselves, follow the example of Somerset church."

OTHER STATES.

Bro. E. A. Howard writes: "The year ago I was called to the First Baptist church of Augusta, Kansas. My heart is made to rejoice at a look over in the work and behind the Lord hath dealt with us. The church has taken on new life. The interest in all of its lines of work is more general. The burden of carrying on the general work of the church has become more distributive. Quite a number of the members have largely increased their contributions to the church. Pastor S. E. Mullin, writes from Bartons, Fla. "Our State Convention."

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking drinking or after eating onions and other odorous vegetables.

Charcoal effectively clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of earthy food, and

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless ingredients in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patent preparation, yet I believe that no other charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

recently held at Lake City, was a fine meeting. The Baptists of Florida are fast pressing forward. The next State Convention will be held with my church at Bartow, so, Brother Editors, come and be with us; we will make it pleasant for you. My work moves on nicely. Have just closed my first year as pastor here. During the year there have been an average of nearly three additions for each Sunday in the year, mostly by baptism."

Pastor Geo. E. Burlingame writes from Chicago, Ill.: "Our church has enjoyed a blessed revival during the past month. Twenty have been received, of which fourteen were by baptism. Special meetings were held for nearly three weeks, during part of which time Pastor Nowlin, of Lexington, Ky., was with us. His strong, clear preaching was much enjoyed and aroused a great interest."

The support of the church, which, of itself, is indicative of new conceptions and new life. There has been 20 accessions to the church by experience and baptism, and a number by relation. We had the beloved Bro. Larkin, of Texas, with us last fall. We had a great meeting; its spiritual power will last for years. I can't say too much for Bro. Larkin as a preacher. I have just closed a meeting with the Central church. We had a gracious revival. Eleven professed faith in the Lord. I go next to assist Pastor Morris in a meeting, and from there I intend to go to Sedalia to assist Pastor Stratton in a meeting."

Bro. G. G. Pope writes: "The First Baptist church of Texarkana is an exception in one respect. In the Sunday School, prayer meeting and other church work, an unusual number of the workers are men. We have the best male quartette in the city, and there is never a lack for male voices in the choir. Among our membership is a number of strong business men who will carry things through, whatever it may cost. The church is on a firm and growing basis, and steady. One sign of our spiritual prosperity is the increasing interest in the Sunday School. We have a mission school half as large as the main school, and as soon as our new committee on city missions gets down to work, we expect to be doing as well. We have a great deal of our growth to the firmness and energy of our pastor, O. L. Hailley. He builds from the ground up. We are beginning to understand our Christian duties better under his pastoral care, and are getting in a condition to do something for Christ's cause."

Bro. W. A. Wintham writes from Montgomery, Ala.: "Please send my paper to Montgomery until further notice is given. I have resigned at Litcher, La. to take work in Alabama."

In a meeting at Harrison, Ark., conducted by Missionary Mark L. Vogles, there were nine accessions to the church. Bro. Vogles says: "I am very much encouraged in my work."

In a two weeks' meeting with the Union Grove church, five miles southeast of Gillette, Mo., there were nine conversions, each one uniting with the church. Bro. W. B. Aultsberg of Pottsville, assisted the pastor, Bro. W. H. McGowan.

The meeting at Loppis Grove church in Waring county, Mo., Rev. J. B. Seal presided, resulted in about thirty conversions among them several grand-parents. We are sorry not to know the number of additions to the church.

Bro. A. S. Guinn has been assisting pastor W. T. Church in a meeting at Calmarville, Mo. The whole community seemed moved by the Holy Spirit. Twenty-seven additions to the church; twenty-seven by experience and baptism, one by letter and one by relation.

Rev. D. P. Montgomery, state evangelist, assisted Pastor E. V. Lamb in a meeting at Flat River church, Missouri. "There was a thorough awakening, not only of the people of the church, but of the entire town upon the subject of religion." Thirty-three additions to the church; 28 by experience and baptism and 5 by restoration.

The church at Archer, Texas, Bro. J. C. Taylor pastor, closed their meeting with 15 additions; 12 by experience and baptism. Rev. H. A. Goodwin assisted in the meeting.

Bro. R. J. Brown, pastor at Fort Jessup, La., closed a meeting resulting in twelve of the more glorious testimonies this town has ever seen; church spiritually revived and entire community awakened."

A church has been organized at Earle, in Texas county, Texas. There were nine constituent members and one received for baptism and the outlook promising.

ORDINATION. At the call of the First Baptist church of London, a council composed of C. G. Brewer, W. F. Bray, Levi Brock, W. T. Bryant, Dr. A. F. Baker, W. B. Estes, H. M. Shouse, David Jackson, C. A. Loveless and P. F. Stillings met in the Baptist church of London, Ky., at 10:30 a. m., to ordain Bro. Walter Brock to the full work of the Gospel ministry. Upon motion, Bro. W. B. Estes was made chairman and H. M. Shouse secretary of the ordaining council. Dr. A. F. Baker led in prayer, and by vote of the church, Bro. Walter Brock was presented to the council for examination. Dr. Baker was appointed by the council to lead in the examination. The candidate was examined on the following points of doctrine, after he had related his Christian experience and call to the ministry: The Fall, Godhead, Work of the Holy Spirit, Title of Man, Redemption through Christ, Atonement, Repentance, Faith, Justification, New Birth and adoption, Divine Keeping, Sanctification, Church of Christ, Baptism, The Lord's Supper, Sabbath, and Right Attitude of a Minister to Civil Law.

The examination being eminently satisfactory, upon motion, the ordination of Bro. Brock was unanimously and heartily recommended to the church. The council then adjourned.

At the call of the church the council assembled again at 6:30 p. m. After singing the Assembly, Bro. W. F. Bray led in the ordaining prayer, and the presbytery laid hands on the candidate. After the singing of a hymn Dr. Baker gave the charge to the candidate in a very impressive manner. This was followed by the charge to the church by Bro. W. T. Bryant.

"There is a Fountain Filled with Blood" was sung while the brethren and friends shook hands. Bro. Walter Brock then pronounced the benediction. H. M. Shouse, Clerk. W. B. Estes, Mod. London, Ky., Feb. 8, 1906.

Use of Wellington's ointment, when commended to go on some perilous duty, lingered a moment—'if afraid, and then said: "Let me have one clasp of your all-comparing hand before I go; and then I can do it."

"Every bit of clasp of Christ's hand before every hill of work, every hard task, every battle, every good deed. Bend your head in the dusty trenches of every day's living, and you go forth to meet the day's duties and perils, and wait for the benediction of Christ, as He lays His hands upon you. They are hands of blessing."

He who writes his own name on his work is doomed to disappointment. There is no immortality for vanity and self-seeking. The glory of self-interest is but a bubble that bursts and leaves only a wrack of froth. But what we do in love for Christ and for our fellow men will live. One made a piece of costly embroidery, putting into it finest threads of gold and silver. Then the work was laid away for a time, and when it was looked at again the whole delicate and beautiful fabric had been destroyed, nothing was left of it but the gold and silver threads. These were bright as ever in impishable beauty. The only threads in the web of a life which will endure are the gold and silver threads which love for Christ and love for men put in.—J. R. Miller, D. D.

NO PERSON SHOULD DIE of any kidney disease or to be distressed by stomach troubles or tormented and pained by constipation. Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work of a course of medicine. If you are suffering with indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism, neuralgic headache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the WESTERN RECORDER who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

For sale by all leading druggists.

LOUISVILLE. Walnut Street—Pastor Eaton's topics were "Come into the ark" and "Lamented than." Three joined by letter and one baptized. Organ recital Thursday night. Men's social next Monday.

Walnut Street—Pastor Jones preached on "shall not kill" and on "The port to the Bible." Since last report received by letter, four for baptism one by relation. Meeting closed Tuesday night of last week. Church revived; thirty-three additions in from the meeting so far.

Walnut Street—Pastor Weaver's topics were "The curse of lawlessness" and "The curse of sin only." Four joined by letter. Pastor Weaver went to Nashville Monday morning.

Walnut Street—Bro. J. R. Stratton spoke on "The great invitation" and "The transgression of Christ." Bro. Everett Gill, new pastor, will begin work March 1. We give him a cordial welcome.

Perran Memorial—Pastor Hamilton preached on "The righteous scarcely die." At night Bro. Sampy, Tharp, M. McElhinn and Hamilton spoke "Civic righteousness." One baptized. Meeting begins next week. Bro. W. Y. Seabery will preach.

Walnut and Walnut—Pastor Stratton's subjects were, "The greatest sin" and "The greatest sin," speaking of moral condition of the city.

Hilton—Pastor Foster spoke on "Benediction" and on "Benediction." One joined by letter. Sunday School Institute Monday evening. Banquet for men next week.

Walnut and Walnut—Pastor Leonard preached "Witnessing for Christ" and on "Gods to the world." One profession. One led by letter.

Franklin Street—Pastor Jenkins spoke "The reasons for Paul's being pressed apart" and on "Wanted, help." Two led by letter and one restored.

The Mission—Pastor Bruce reports 20 professions of faith during the week.

Highland—Pastor Dawes preached on "Crisis citizenship." At 3 and 7:30 a. m. mass meetings were held in the first of general Sunday School work.

Logan Street—Pastor Tralle's topics were "Election" and "Killing." One received for baptism and one by letter. Meeting closed. Pastor made nearly 300 since January 1st.

Arkland—Pastor Taylor spoke on "Smoking" and on "Lawless." Two received by letter and one baptism.

German—Pastor Janzen's themes were value of sound doctrine and "Call to the flag."

Portland Avenue—Pastor Longier preached on "Spiritual riches" and on "Faith and love, the essential principles of Christianity." Outlook brightening.

Southgate Street—Pastor Clarke's theme was "Holding forth the word of God" and Bro. McFarland preached at night on "Compelling men to come in" received by letter and one by relation. Pastor Clarke is aiding Pastor McFarland in a meeting in Jeffersonville.

Third Avenue—Pastor Allen's topics were "The greatest marvel of the century" and "God's greatest command and best promise."

Twenty-sixth and Market—Pastor Jones' topics were "The act of obedience" and "Eternal punishment."

Highland Park—Pastor Hill preached "Pharisee's Progress," to children, and "No room for Christ."

Waldale—Pastor Mohler spoke on "The world mind" and on "The expediency of Christ's going away." Interest growing. One joined by letter.

Walnut—Pastor Carver preached on "Blood" and on "The blood atonement."

Sixteenth and Grand—Bro. Masters spoke on "Zacharias."

Walnut Valley—Pastor Bennett preached on "Endowment for service" and on "Endowment for service" and on "Endowment for service."

Family Circle.

Stories for the Young and Old.

AFRAID OF THE DARK.

Who's afraid of the dark! 'O, not I, said the owl, And he gave a great scowl, And he sang his song...

But the little boy Who had gone to bed, Just raised the bedclothes And covered his head...

MARILLA'S WEEK OF REST.

BY ANNEKAIDE D. BOLSTON.

(Concluded from last week.)

As she paused and stood looking at the skies Belinda, blinking sleepily, came out and joined her. 'What are you gazing at?' she inquired, with a yawn...

antly taken her leave. 'Not that I object to company once in a while when it's the right sort of company,' she added, quickly, as she fancied the cat was regarding her with disapproving eyes...

However before she reached the garden a new trouble confronted her. For coming up the road and making straight for the gate was an old-fashioned carry-all driven by a queer-looking little old woman whose face was partly hidden under a big scoop-like bonnet.

'Good gracious, if it ain't Aunt Betty Watkins from Cross Roads!' ejaculated Marilla, in dismay, as she dropped her basket and hurried to the gate. 'Now what on earth possessed her to come and bother away!'

'Well, Mrilly, I reckon you're a little surprised to see me,' said Aunt Betty, in her shrill voice, as she stopped in front of the gate and clanked lowly out. 'But I needn't start right at you, for I had gone visitin' down to Crofton, so I thought I'd come and keep you company for a few days. Just like the old mare to the post yonder till you can put her in the stable. And fetch along that valise of mine. You'll find it some-thing or the other of the best of the kind. Alice was a little scared for me to drive up here alone, but la! I'm an good driver as I was in my young days. And the road was in such a good condition that there wasn't a single thing to hinder me from comin'.'

Thus the old lady rattled on all the way to the house, giving the other no chance to put in a word. 'Now, Mrilly,' she continued, as they went into the sitting room, 'just put that valise down and go on about your work, for I ain't goin' to make you a mite of trouble while I'm here if I can help it.'

'Marilla set the heavy valise down in the corner of the room and eyed it with an expression that was half amazement, half chagrin, for she knew exactly what it contained and what kind of a tool would be here as long as it and its owner remained in the house. 'Well, child,' remarked Aunt Betty, the moment Marilla was free to sit down and rest, 'I'm coustain' on you to help me about somethin' while I'm here. I've brought a lot of colored pieces with me and I want you to help me make carpet balls. I calculate to get 'em all stripped and tacked together before I go home. It's the mainly why I come—to git you to help me.'

'I judged it was when I saw that valise,' said Marilla, with fine sarcasm that was lost on her visitor. For the next three days the whole house from sitting-room to the kitchen was strewn with garments and endless strings of worried and cotton. For Aunt Betty was one of those careless and absent-minded human beings who are forever losing or misplacing their goods, chattels and effects, and ransacking frantically to and fro in search of them. Marilla fumed and fretted in secret over such disorder, and tried to clear up the mess by tidying and tidying. And what with cooking and sewing, and dusting and hanging vegetables, and tacking carpet balls, and listening to Aunt Betty's tiresome remonstrance talk there was no chance for a single quiet hour. Even in her sleep she was tormented by visions of long narrow strips of purple and green and yellow and blue that were waiting to be converted into carpet balls by her tired and unavailing hands.

However the disagreeable task was completed at the end of the fifth day, and Aunt Betty gathered up her effects and took her departure. And yet her sojourn was not all gone thus. Another visitor arrived in the person of the young minister's mother, who came to borrow a spool of thread and remained all day and night. 'Now, who in the name of goodness can that be?' ejaculated Marilla, as, just at dusk, on the sixth day, a vehicle rumbled up to the gate. 'It'll be bound! It's some of the folks that's a-coming!' she went slowly and reluctantly out to investigate.

'I declare, if it ain't mother!' she exclaimed, in relieved surprise. 'Yes, it's me,' replied Mrs. Burch, in a cheery voice, as she climbed out of the lumbering old hack and came trotting up the path. 'But your work ain't up yet,' said Marilla, as she kissed the wrinkled old face with unusual tenderness. 'I know it, but I best couldn't stay away any longer after I heard Betty Watkins was here. I knowed the trouble and work she'd give you with them old pieces, and I knowed that I reckon it was my fault that you've had so much company for I told everybody I saw on the way that you was here all by yourself. Well, I've fetched you a lava dress, Mrilly, and maybe that will make up for my lack of thoughtfulness.'

it's white gown with pink roses, and Sarah Ellen says it'll make up mighty stylish. Belinda Jones can give you an idea about how to make it. She's such a hand at outfit and stitins. 'With a white head at outfit and stitins!' cried Tabithy, Green as she pushed up Marilla, quickly. 'I guess I'll have her come over and help me.'

'But I thought you didn't want Tabithy and her crazy quilt around you—' began her mother. 'There's worse folks in the world than Tabithy Green,' put in Marilla in a significant tone. 'So there is,' replied Mrs. Burch, meekly, as she sat down and untied her bonnet-strings. 'So there is!'

'And, mother,' continued Marilla, in an altered voice, 'I'm goin' to take your advice in everything hereafter. I was thinkin' of my own comfort and enjoyment and not Sarah Ellen that visit. That's why I've had such a worrisome week.' 'La, Mrilly!' was all her mother said. But there was a little smile on her face, and a suspicious moisture in her eyes, as she turned and looked at Marilla.

MR. SMITH'S APOLOGY.

BY ANNIE A. FRESTON.

'Where do the new people over on the Parker farm attend church?' shouted a plain, little old woman driving her moderate-looking horse up very close to the fence of Mr. Smith's garden one bright September morning.

Mr. Smith, who was pulling onions, straightened his aching back and replied, looking around: 'Oh, it is you, Aunt Hannah, of course. I know nothing whatever about the Stedman family, I've been so busy I don't taken time to think whether they went anywhere to church or not.'

'It is a great pity to be so busy about your own work as to utterly neglect the Lord's,' replied the old lady nodding her head absently as she drove away. Obeying a sudden prompting of the Spirit, Mr. Smith left the silver skis to dry in the sun and jumping over the fence, strode across the field to the open kitchen door of a small house where he paused and said abruptly to the little group busily employed paring apples to dry: 'I have come to make apology.'

'Why, for what?' We know nothing for which you need to apologize.' 'Well, I do. I have allowed you to live here four months in sight of my house and have never asked if you were Christians.'

Mr. Stedman looked confused as he supplied a bundle of shining red apples from one basket into another and then replied: 'We ain't quite heathen, I hope, but we don't make a profession,' and his wife put in: 'My mother was a Christian, and I was brought up to go to meeting and to church.'

'KNOWS NO DISTINCTION.' Rich and Poor Alike Suffer From Catarrh in This Climate. All observant physicians have noticed the enormous increase in catarrhal diseases in recent years, and the most liberal and enlightened have cheerfully given their approval to the new internal remedy, Sturax's Catarrh Tablets, as the most successful and by far the safest remedy for catarrh yet produced.

One well-known catarrh specialist, as soon as he made a thorough test of this preparation, discarded inhalers, washes and sprays and now depends entirely on Sturax's Catarrh Tablets in treating catarrh, whether in the head, throat or chest.

Dr. Riedel says, 'In patients who had lost the sense of smell entirely and even where the hearing has begun to be affected from catarrh, I have had fine results after only a few weeks' use of Sturax's Catarrh Tablets. I can only explain their action on the theory that the most delicate and sensitive portions of the tablets destroy the catarrhal germs wherever found because I have found the tablets equally valuable in catarrh of the throat and stomach as in nasal catarrh.'

Dr. Estabrook says, 'Sturax's Catarrh Tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membrane of mucus and speedily overcoming the hacking, coughing and expectorating.'

Any sufferer from catarrh will find Sturax's Catarrh Tablets will give immediate relief and being in tablet form and pleasant to the taste, are convenient and always ready for use as they can be carried in the pocket and used at any time as they contain no poisonous drugs, but only the cleansing, antiseptic properties of Eucalypti bark, blood root and Hydrastis.

All druggists sell the tablets at 25 cents for complete treatment.

to Sunday-school, but since I was married I have got all off the notion of doing anything like other folks. I expect I didn't begin right.'

'I was to blame,' said the man. 'She used to want me to go to meeting, but I'd rather go to ride, and that's how it happened.'

'Begin right now,' said Mr. Smith. 'It is not too late. There is to be a prayer-meeting to-night at our house, come over to that.'

'Well, we are poor, and we don't dress very well, and the folks mostly that do go to meeting don't care about such folks as us.'

'And the girls will all feel above us,' said one of the twelve-year-old twins. 'They always did where we lived before.'

'I am sure you will find it different here when you get acquainted.'

'Perhaps. No one ever apologized before for not taking an interest in us. That is different sure enough.'

'That was the beginning, but Mr. Smith had some work to do to make his endeavor a success.'

'After dinner he drove around to see his Sunday-school, but since I was married I have got all off the notion of doing anything like other folks. I expect I didn't begin right.'

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THE MAN IN ARMED

Was no match for the microbe. He might say but this microbe keeps the blood pure, and every disease more men were destroyed by the enemy's...

The signs of impure blood are easy to read. Pimples, boils, and eruptions generally proclaim the blood to be impure. Scrofulous sores and swellings, skin diseases, etc., are other signs of a corrupt condition of the blood.

Doctor Pierce's Golden Medical Discovery keeps the blood and nerve diseases caused by the blood's impurity. It cures scrofulous sores, boils, skin eruptions and other defiling and disgusting diseases.

It gives one great pleasure to have faith in the virtue of Dr. Pierce's Golden Medical Discovery, writes Mr. Erickson, Green, Ottawa, Ohio. 'I suffered for two years with humor on my face, the skill of some of the noted physicians. Was at once advised to the hospital; was doctored there for several months, but no benefit was secured. Then began to doctor with a medicine also failed to help me. Then I bought Pierce's Golden Medical Discovery, and I was cured. It did it all in a few days. I am happy to tell you that after using five bottles, I am entirely cured.'

FREE. Dr. Pierce's Common Sense Medical Adviser is sent free on request of stamps to pay expense of mailing. Send at once stamps for the book, paper covers, or 31 stamps for the bound volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

FREE!

SPECIAL OFFER TO READERS OF THE WESTERN RECORDER. GOOD FOR 30 DAYS.

A Beautiful Imported China Tea Set (16 pieces).

or Toilet Set, or Parlor Lamp, or Clock, or Watch and many other articles too numerous to mention FREE, with a club order of 10 lbs. of our New Crop, 60c Tea, 20 lbs. Baking Powder, 45c or 50c. This advertisement MUST accompany order. You will have no trouble in getting orders among your neighbors and friends for 30 lbs. of our celebrated goods.

The Great American Tea Co. 31 and 33 Vesey Street, P. O. Box 239 NEW YORK.

Free Rupture Cure

It is reported that on the 17th of Nov. 1891, at Adams, N. Y., one of our best men was afflicted with a rupture, and by the remarkable treatment of Dr. J. C. Williams, was cured.

'LAZY WHITE MAN.'

The Western Indians, although fond of work, do not approve of lazy white men. The 'heap good white man' in their estimation, is the white man who works hard; and to sit by and let him as he toils seems to afford never-failing pleasure.

Some young 'warriors' of the foot tribe sat in the shade one day watching a group of laborers who were constructing a grade for a branch road in Montana. They were coming upon the workmen and their work when a bicyclist, the first that they ever seen, came riding along the completed grade. He had got of train at the last station, and was going to the fort a little farther on.

The Indians watched the white man without a word until he passed by a knoll, which hid him from view; they expressed their sentiments concerning him.

'No good white man!' one remarked. 'No,' answered another, 'he looks, 'heap lazy white man—' to walk.'



Little Ones.

MAYFLOWER THANKSGIVING.

They handed over the ship's side and climbed across the gray ocean...

Dear Love, Remember, Prudence, Ben, Bartholomew, Samuel, all come!

Let's tell what we'll do when we get to our homes built on shore...

Dear Desire Minter, who was a girl and little one, felt her pride touched.

I'm thankful to be clean," said Prudence. "How nice it was that we could see our washing day in the harbor last night...

He had willfully feared the serious nature of life.

AS CROSS AS A BEAR.

"You're as cross as a bear," said Beas to Billy. Uncle Jim whistled. "Bears aren't cross to members of their own family," he said.

"A real bear!" gasped the children in concert. "Yes; a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee-ee. She picked the baby bear up on her stout nose and tossed him way ahead; then she ran fast and caught up to him and gave him another boost that sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws and fought the dogs off with her fore paws. And how she did roar!"

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot, the baby cub jumped on her dead body and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Beas, what are you crying about? I guess I won't tell you any more bear stories if that is the way it makes you feel."

HUMPTY DUMPTY.

BY EMMA WILSON.

"Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall," sang pretty Anna Hitchins to her little brother, as she sat on the front porch, inhaling the breath of spring flowers that faintly embowered them.

The little one clasped his dimpled hands and repeated: "Humpty Dumpty on a wall, Humpty Dumpty, great fall." Then he broke into a merry laugh, such as only a child's voice can give.

"Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall." Now run, little Humpus," said Anna, releasing the child from her plump arms, with his golden hair all tousled about his face, and he ran to Will, crying in his baby way:

"You's Humpus, is you?" asked Will, with an utter disregard of grammar, clasping the child in his long arms.

"Say, Miss Anna, what do you mean about fallin' an' not gittin' up again?" "O there you go, you literal boy," said Anna, taking up her crocheting. I never thought it meant anything except fun for the babies, but I'll try to point a moral for you. Wait, Will, I'll call Minnie; and going to the foot of the stairway in the great hall she called, "Minnie, do come down. Here's that hungry Will Hart!"

"There is plenty of gingerbread," replied a sweet voice from an upper room. "Do give it to him, Anna." "Oh," replied the girl. "It's mental food he wants. Bring your work down, Min; it's too lovely to be in doors."

"I have been singing Humpty Dumpty, and Will wants to know the moral." "Humpty Hitchins," lisped the baby, seizing Anna's ball of worsted, "Humpty wants gingerbread."

"Did you ever know the like! He has a new name, Minnie." Then, seeing the boy's sober face, "Do tell Will what he wants to know." Minnie grew earnestly thoughtful. "Let me see. 'Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall. All the king's horses and all the king's men, can't put Humpty together again.' Well, suppose this Humpus here," touching the baby's ruddy cheek, "were to fall from a great wall. How dreadful to think of! His poor, little body could not be—O, I see, Will. Let's put it, that it is the soul. The body does not matter; but if a soul fall, dear, dear, what a time it has. If Will Hart yields to anger he has fallen just that much, and can not be just the same good boy he was; if Will Hart swears or lies—"

"I see," said Will, but I do swear, Miss Minnie, like a streak when I get mad."

"Why, Will Hart!" "Yes'm, it's the truth." "Then there is Humpty down. Let me see. 'All the king's horses and all the king's men can't put Humpty together again.' That means earthly kings, but there is a King that can set us up again, and, what is better, keep us from falling."

"All the king's horses, and all the king's men," thought Will Hart, as he turned soberly away. Will lived not only to carve his own way in life, but to help others up.

Over the door of the largest store in F— is the sign Hart & Hitchins. When I chanced to ask Humpus, to whom the baby name still clings, the secret of his success, he replied: "It is due to Mr. Hart and to Hitchins who is able to keep us from falling."

Minnie Hitchins sleeps in the graveyard lying beyond the river, and by many forgotten, but there is one who never forgets and who often strews her grave with flowers, and as she turns from it to the lowly mound where his father lies, he murmurs the old nursery jingle which has so long had for him a deep and solemn meaning, "All the king's horses and all the king's men can't put Humpty together again."—New York Observer.

Next morning the captain took the dog on deck with him, but was much afraid he would jump off to the low-path and try to return that way, and so handsome an animal would have been in danger of being stolen.

STEWART DRY GOODS CO.

- Men's White Laundered Shirts, all sizes; solid, regular \$1.00; reduced to 68c. Men's Pure Wool Half Hose natural gray; all sizes; regular 50c and 25c; reduced to 35c. Men's Night Shirts, fancy striped flannellette, all sizes; regular 50c; reduced to 35c. Men's Natural Wool and Camel's Hair Underwear; regular price \$1.00 to \$1.75; reduced to 69c. Men's Jersey Ribbed, Piece Lined and Camel's Hair Shirts and Drawers 50c; reduced to 25c. Ladies' Wear. Ladies' Fleece Lined Shirts and Drawers, odd lot of gray, ecru, and white, 25c. Ladies' Fleece Lined Shirts and Drawers, gray, ecru and white, 29c. Ladies' Fleece Lined Union Suits, all sizes, 50c quality; reduced to 43c.

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right here in Johnnie Heintze's saloon that he got his fall. "Say, Will," said his companion nudging him, "Johnnie's treating to beer. Here's a glass for you. Don't cost a cent." But Will Hart rose, turned his back on his companion and went up the street as fast as his feet could carry him. He had not gone far before there was a sharp report, a great outcry from the saloon; and, overcome by curiosity, he retraced his steps. Will has never forgotten the sight that met his gaze as he re-entered the saloon. Lying just where Will had been, was his companion, shot through the heart, the shattered beer glass at his feet.

POSITIONS. May deposit money in bank till position is secured, or pay out of salary after graduating. Enter any time. Draughon's Practical Business Colleges. Nashville, Atlanta, Little Rock, St. Louis, Montgomery, (Catalogue free.) Cleveland, Ft. Worth, (Write other places.) Shreveport. Schools of national reputation for thoroughness and reliability. Endorsed by Students' News, OGDEN'S, etc. Inquire by mail. Send for '06 College Catalog, or 100 p. on Home Study.

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Two men at the billiard table had gotten into a quarrel, one had fired, and the ball, missing the intended victim, had struck the boy. "All the king's horses, and all the king's men," thought Will Hart, as he turned soberly away. Will lived not only to carve his own way in life, but to help others up.

Over the door of the largest store in F— is the sign Hart & Hitchins. When I chanced to ask Humpus, to whom the baby name still clings, the secret of his success, he replied: "It is due to Mr. Hart and to Hitchins who is able to keep us from falling."

HOW DOGS FIND THEIR WAY HOME.

In the old days of the James River Canal a fine setter was taken by his master on a packet-boat which was so crowded that the dog was put in the captain's cabin to be out of the way. His owner reached his destination after nightfall and had taken so much wine by that time that he was carried off the boat, and no one remembered his setter. Next morning the captain took the dog on deck with him, but was much afraid he would jump off to the low-path and try to return that way, and so handsome an animal would have been in danger of being stolen. Carlo, however, lay perfectly quiet, but with an air of listening that attracted

notice. Towards noon he heard the sound of the horn of a packet coming from the opposite way; and, as the boats passed each other he made a leap, and was next heard from as having got off at the place where his master had stopped, and as having gone at once to the house where he was a guest. Could human intelligence have surpassed that?

This same dog lay on his master's grave, and refused food until he died from starvation. But I do not give this as a case in point. A gentleman who lived a hundred miles from a city moved there with all his possessions, including a bulldog which had been raised at his father's home, where he had hitherto resided. He was locked up in the car with the furniture, and in the bustle of unloading he disappeared, and two days afterward he reached his former home, coming by an inland route, as was known by parties who recognized him, so that he evidently marked out his own path without reference to the railroad on which he had been carried away.—Christian Endeavor World.

A FLY had fallen into the ink-well of a certain author, who writes a very bad and a very inky hand. The writer's little boy rescued the unhappy insect, and dropped him on a piece of paper. After watching him intently for a while, he called to his mother: "Here's a fly, mamma, that writes just like papa."—Ex.

Items of Interest
News the World Over.

Mr. Bowen, American Minister to Venezuela, was made Venezuela's representative in the negotiations at Washington City, and has shown conspicuous ability in his diplomacy. He brought a guarantee from Venezuela that 50 per cent of the duties received at the custom houses should go to pay the claims against her, the money to be divided between all the creditors. But England, Germany and Italy insisted that they should be "preferred" creditors. Bowen refused positively and with good reason. For to prefer them would be to place a premium on violent dealing with weaker nations. France had pressed her claims first, but in a peaceful way, and an agreement in regard to French claims had been made before England and Germany declared war. France protested and with good reason against the preference the allies demanded.

The English Ambassador and Mr. Bowen had a lively tilt over the matter in which the ambassador's dignity was much affronted by Bowen's firmness. The German and Italian ambassadors on the other hand praised Bowen, saying he did only his duty to Venezuela. After the conference a cablegram was sent to Lord Lansdowne who replied asking President Roosevelt to arbitrate the question of preference. Roosevelt was not to be caught and refused. Neither Bowen nor the British government would yield, and so there was nothing to do but to refer the question of preference to the Hague tribunal.

A German expedition has made a discovery in Egypt which is a great delight to scholars. They found in a coffin a complete copy of Timotheus' poem on the battle of Marathon. All which was known of the writings of Timotheus, who was a celebrated poet and musician, was a few fragments of verses. This discovery of his long and beautiful poem is a great addition to Greek literature.

The geyser at Elidrago, in the Klondike, is giving the Territorial authorities much trouble and has already done much damage, according to a dispatch received by the steamer City of Seattle. The geyser, which began flowing early in the month, and which the government had succeeded in capping, has broken out again and is sending an immense volume of water all over the surrounding country. The geyser formed from the geyser extends over an area of three miles, and is increasing in size.

Nineteen hundred and two was a year of many and great disasters. In the closing days there were many, one of the worst of which was the fire in a coal mine at Berhmut, Russia. Fifty-eight men were killed. Eleven men were rescued after having been 60 hours in the burning mine, and 21 were saved after five days imprisonment.

Dr. Low, of England, was sent to Uganda to investigate the "sleeping sickness." This disease begins insidiously, the patient being stupid and listless and going off into a sleep which ends with death. The duration of the disease is from one to six months, but it is invariably fatal. Dr. Low found no way of curing it, and brings the discouraging report that it is spreading extensively, and Egypt is in danger of invasion.

What is W. T. Stead up to now? He quotes out in the Review of Reviews that Joseph Chamberlain is somewhat less of a racial and much more of a fool and a hypocrite than he has been thought to be. Joseph did not wish war against the Boers, but he was first afraid of Cecil Rhodes, and then afraid of his creature Milner. He was very much opposed to violating the laws of civilized warfare as agreed to by England, but he was afraid of Lord Roberts! To be sure Joseph publicly denounced these things and even gloried in them. But privately he told his friends he was opposed.

It is evident that the governments of England and Germany were greatly relieved when Venezuela suggested arbitration. As an English paper describes the situation it was a battle between two whales and a wild cat. The whales lashed the water furiously and fought the cat would be frightened into yielding. But the cat, tired, spitting, to his tree. How to get at him was the question. They had gone too far to back squarely down, and yet to get at Castro and conquer him would have cost enormously. The fact that Castro was not frightened by the demonstration left them in a dilemma. They were not sure when he got them out of it by suggesting arbitration.

New England boasts triplets 70 years old, probably the oldest triplets living. They are sisters and all married, their maiden name being Townsend. Out of 13 children there were two pairs of twins and the sister triplets. The three sisters are in excellent health. Westmoreland county, Pa., claims triplets 51 years of age.

RECEPTION.

Among the many pleasant social events in Baptist circles hereabouts must be reckoned as one of the most enjoyable the reception given by the First church Covington, to their new pastor, on the evening of January 26th.

Rev. C. W. Daniel and Mrs. Daniel have already a warm place in the hearts of Covington Baptists, and there was an outpouring of people, both young and old, to signalize the happy occasion. Mr. and Mrs. Daniel stood in the receiving line and by their gracious and cordial welcome made every one feel at home. A stranger from across the river found such a friendly greeting from so many that he completely forgot that his membership was in another church.

Of the thirty and more flourishing Baptist churches in this vicinity, on both sides of the river, the First Covington is one of the most important. Its missionary spirit and evangelistic zeal are known far and wide.

Pastor Daniel has already made many friends on the Ohio side of the river, and is one of the prominent members of the Cincinnati Baptist Ministers' Conference.

Among those present were Pastors Swindler and Hill and Brethren Dr. Huffman, L. Heffelmire, W. W. Alexander, Phil. Orr, H. C. Bruce, Stacy Roubush, Hackathorn and J. R. Pictou.

GEORGE E. STEVENS.

DEAR RECORDER:

Eight months in Illinois is amply sufficient to convince one that this is a great State. I am near the central part and in about as fine an agricultural section as there is in the world. Land sells readily at \$100 to \$135 per acre. Moweaqua is a town of but about 2,000, but is a great center for Baptists. Possibly no town in the State has as many Baptists in proportion to population. We have a membership here of 347, and see no good reason why this number should not be increased very materially.

Baptists in Illinois are not, as a whole, as sound in doctrine and practice as they are in Kentucky. Moweaqua is one of the two churches in the Springfield Association that does not accept alien immersion.

Rev. Joseph B. Rogers, a Kentucky boy, preceded me here, and did five years of earnest, concentrated service on this field. He is now assistant pastor at Springfield.

Once and again have the people here remembered our necessities, and by their kind and generous beneficence have made our hearts glad.

Our congregations are large; the main audience room seldom seating the Sunday evening congregation. The work here is as pleasant as one could well hope for, and the hand of the Lord seems to be upon us.

While we are truly enjoying the work here and feel that truly it was the Lord's leading that brought us here, yet we remember dearly our home State and people and pray the Lord to bless them richly.

E. K. SHULTS.

Moweaqua, Ill.

DEAR RECORDER:

It may be interesting to the readers of the WESTERN RECORDER to know that our school at Williamsburg is flourishing. Out of 13 children there were two pairs of twins and the sister triplets. The three sisters are in excellent health. Westmoreland county, Pa., claims triplets 51 years of age.

They could have many more students in the school if they had accommodations in way of board and rooms. Four brick cottages are near completion, but will be filled immediately.

Pastor H. H. Hibbs and his people are doing a great work there. It was my pleasure to be in his audience Sunday, January 25th.

He preached to the largest congregation I have seen out of Louisville. The church has increased the pastor's salary three hundred dollars for this year, and their Sunday-school is an inspiration to a visitor. My visit to them as a representative of the Kentucky Children's Home Society was pleasant to me and profitable to our cause.

Yours humbly,
H. Y. HARVIN.

A Petition of Peace
with the reformation of the
LITURGY
as it was presented to the
Rt. Rev. Bishops
by the
DIVINES

Appointed by His Majesty's Commission to treat with them about the alteration of it.

London MDCLXI.

By Richard Baxter.

First Edition.

Page 62.—"We dedicate and offer this Child to thee; to be received into the covenant and church. We beseech thee to accept him as a member of thy Son, and wash him in His blood from the guilt of sin, as the Flesh is washed in water. Be reconciled to him, and take him for thy child; renew him to the Image of thy Son, make him a fellow citizen with the Saints, and one of thy Household. Protect him and provide for him as thy own, and finally preserve him to thy Heavenly Kingdom, through Jesus Christ our Lord and Saviour. Amen."

"Then the minister shall ask the parents the name of the child to be baptized, and naming him, shall dip him under the water, or else pour water upon his face, if he cannot be safely or conveniently dipped, and shall use these words without alteration: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.'"

Prof. J. H. Fugua, Sr., one of the leading educators of Kentucky, and for twenty-seven years professor in Bethel College, and all his life has been devoted to educational lines. He is now chairman of the faculty of Bethel College. He is a candidate for Superintendent of Public Instruction, and if qualification counts, as it ought to, he will be hard to beat.

DEAR RECORDER:

I have just received a letter from a dear friend in Eminence, Ky., telling me that Dr. D. N. Porter had peacefully passed away. Now that he is dead let me say what I have never failed to say while he lived, that I never knew a nobler, gentler, truer man. For two happy years I was his pastor. Impulsive youth never had a sweeter, more patient and painstaking counsellor. From the day I came under his influence, eight years ago, till this hour, his life has been a benediction to me. In my house his name and memory shall be treasured among our few

Sleeping Volcanoes



A thin, vapory smoke, lazily ascending from its crater may be the only visible sign of life in the sleeping volcano, but within its cratering sea of fire, molten rock and sulphurous gases. Those who make their homes in the peaceful valleys below know the danger and, though frequently warned by the rumblings and quakings, these signs of impending eruption go unheeded. They are living in fancied security when the great swathe with deadly scorch and they are lost beneath a downpour of heated rock and scalding steam.

Thousands of blood poison sufferers are living upon a sleeping volcano and are taking desperate chances, for under the Mercury and Potash treatment the external symptoms of the disease disappear, and the decided victim is happy in the belief of a complete cure, but the fires of contagion have only been smothered in the system, and as soon as these minerals are left off will blaze up again. Occasional sores break out in the mouth, a red rash appears on the body, and these warning symptoms, if not heeded, are soon followed by fearful eruptions, sores, copper colored spots, swollen glands, loss of hair and other sickening symptoms.

Mercury and Potash not only fail to cure blood poison, but cause Mercurial Rheumatism, necrosis of the bones, offensive ulcers and inflammation of the Stomach and Bowels.

The use of S. S. S. is never followed by any bad results. It can be used without the slightest injury to the system. We offer \$1,000.00 for proof that it contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, and the most radical and permanent cure known. It destroys every atom of the virus and cleans and strengthens the blood and brings up the general health.

SSS

We will mail free our special book on Contagious Blood Poison, which gives all the symptoms of the disease with full directions for home treatment. Medical advice is furnished by our physicians without charge.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

Oh that his mantle might fall on me or one of my sons.
JEFF D. RAY.

A little change makes a big difference sometimes. In last week's paper in giving the amount raised by Bro. Wm. Ritzman, in his canvass of Kentucky in the interest of his church, the printer made us put the sum at \$10.00 when it should have been \$10,000. Such things will happen. All we can do is to bear them with fortitude.

Pastor J. A. Lee, of St. Charles Avenue church, New Orleans, called at our office as he returned from Covington, where he had been called to attend the funeral of an old friend, Mr. A. H. Osborne. During his pastorate in New Orleans he has received 60 additions into the fellowship of his church. We regret to learn that Sister Lee's health is not good in the Crescent City.

A FINE KIDNEY REMEDY.
Mr. A. B. Hitchcock, East Hampton, Conn. (The Clothier), says if any suffer from Kidney and Bladder Diseases will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

THE MARKETS. LIVE STOCK. Report for the week ending Feb. 7. CATTLE—Chosen to prime shipping steers \$4 50c 4 75. Best to good shipping steers 3 75c 4 50. Choice butcher steers 4 00c 4 25. Medium to good butchers 3 50c 3 75. Common to medium butchers 3 00c 3 25. Canners 1 25c 1 50. Good to choice feeders 3 75c 4 10. CALVES TO BEAT THE FEEDER—Good to extra stock steers 3 25c 3 75. Com. to medium stock steers 2 50c 3 00. Good to best stock butchers 3 00c 3 25. Medium to good butchers 2 50c 3 00. Good to choice bulls 3 00c 3 50. Medium to good bulls 2 50c 3 00. Choice veal calves 6 00c 6 50. Common to medium calves 4 75c 5 25. Cows to fancy milk cows 4 00c 4 50.

A GREAT OFFER.

through an arrangement with the great establishment we are to make the following offer; it is only good for sixty days, do not forget that. For any one, old subscriber or new, we will send us \$2.25 can have **Eschscholzia** for one year, and **Vick's Family Magazine**. This magazine is the great authority on flowers, among the authorities on the farm and it publishes good recipes, etc. It ought to be in the hands of every one who has a foot of ground on which he can plant flowers or vegetables. In addition every one who sends us \$2.25 can take his choice between two collections of seeds. For less than fifty years James Vick has his sons after him have had great reputation for sending out best seeds. Their reputation integrity is world-wide.

FLOWER COLLECTION.

One full size pkt. each of
 Vick's Branching Asters; Bachelor's Button; Candytuft; Sweet Gaiety; Tall Nasturtium, red; Giant Pansy; Petunias, variegated; Poppy, New Shirley; and, finest mixed; Phlox Drummond.

GARDEN COLLECTION.

One full size pkt. each of
 Blood Turnip Beet; Long Green Cucumber; Vick's Cabbage Lettuce; Yellow Globe Dan. Onion; Snow Crown Parsnip; New Rosy Red Radish; Vick's Select Globe Cucumber; Purple Top Turnip; New Giant Salsify; Crookneck Squash.

In addition to the Recorder, we will send you **Vick's Family Magazine** and seeds, all who send us \$2.25 will have postpaid their choice between two paper-bound books of pages each. One is "The Flower Garden," by E. E. Rexford, and the other "The Vegetable Garden," by John E. Morse. We hope any will avail themselves of this offer. Remember it is only for sixty days.

"AGAINST DESPAIR."

"Strengthen the things which remain." Rev. 3:2.
 There are two courses which have been proposed as a safeguard against despair. The first and most common is the disparagement of the thing lost. It is the method of the fox in Aesop's fable; the grapes become sour when they are lifted out of reach. Many schoolboys, when he loses the prize, says it is not worth having. Any man when he fails to get an appointment says, "It is a poor thing; I wouldn't have taken it." To speak thus is to give loss a great victory. It is to assert that we have not only lost the object but have been deprived of our love for it. Never encourage such a sentiment! I agree with Tennyson that it is better to keep your grief than to lose your love. But there is another way of avoiding despair when loss comes. It is the way prescribed by the man of Patmos—the man who was separated from his dearest by a cruel sea. Does he say that these things separated from him are not worth having? On the contrary, he longs for the time when there shall be no more sea. But meantime there is another refuge, a better refuge, than the sourness of the grapes that are left to him. To all souls and to all churches which have suffered loss he stretches out his hands, and cries: "Strengthen the things which remain!"

O thou who in the time of loss seemest no refuge but either despair or disparagement, I show thee a more excellent way! I would not have thee disparage thy dead. I would not have thee drop them from thy memory as if they had never been. But I would have thee to turn memory into present love—to make thy remembrance of the dead a means of devotion to the living. I have heard the child in Mrs. Hemans' poem say, "O while my brother with me played, would I had loved him more!" It is a very pretty sentiment and a very common experience. But I do not think the full moral is given when the child in this poem is told "Thy brother is in heaven." If we stop with that statement we bring in the had the aspiration after better conduct. I would say to the child: "You have other playmates who are still on earth. They, too, may be soon called from you. Whenever you think of how much more you might have done for the brother you have lost, remember those playmates who remain! Remember that when they go you will have the same remorse for them; try as much as you can to love them now!" So would I say to the child; and so, my brother, I say to thee. Sink not in despair at the memory of thy shortcomings to those whom thou canst help no longer! Turn that memory into present love! Remember those whom thou canst help. Remember the children who are still playing in the market-place! Remember the needs that can still be met, the wrongs that can still be righted! Remember the hands that still are unwarmed, the feet that still are weary, the hearts that still are sad! Remember to say the word of kindness to-day! Love the more deeply because death has a deep shadow! Lavish upon the morning what the night may prevent thee from giving! Strengthen, strengthen the things which remain.

NOTES FROM MISSOURI.

The first Baptist church of Bloomfield will be pastorless March the first. I have resigned here to take the church at Oran for full time. I hate to leave Bloomfield very much, as I have enjoyed preaching to them for almost two years. They will need a pastor, and one who is willing to do hard work. They have a nice house, costing \$4,000, but with a debt of about \$700. Here is a splendid opportunity for the right man.

The church at Oran is in a flourishing condition. Just before Christmas we had a good meeting, resulting in seventeen additions. We had the valuable assistance of T. M. McGee, of Kentucky. Oran is a growing town located in a very rich country at the crossing of two important railroads—the Iron Mountain and a branch of the Frisco System. Under God we expect to do great things for the Lord at Oran. We have a good prayer-meeting and a fine Sunday-school. The church has a hard fight before it, being located in a saloon town and Catholic. Pray for us.

Southeast Missouri is fast coming to the front. Plenty of railroad facilities, and the drainage system now under operation has rendered thousands of acres of land tillable. Good towns are springing up all over the land; better school and churches are being built, so that this is a very desirable country to live in. There are some pastorless churches, and a splendid field for mission work. Fraternally,
 W. M. BUDOLPH.

TO THE TEMPERANCE PEOPLE OF KENTUCKY.

Allow me to call your attention to one of the most important bills affecting the general liquor question in a general way for years past, viz.: the Hepburn Bill known as H. R. 15,331. It is an amendment to the Wilson bill of 1890 relating to the shipment of intoxicating liquors from one State to another in original packages. The amendment places all such shipments upon their arrival within the boundary of any State or Territory subject to the laws of such State or Territory as though produced within their bounds, and that all corporations engaged in inter-State commerce shall, as to any shipment of liquors, be subject to all laws and police regulations with reference to such liquors or the shipment thereof, of the State in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquor being introduced therein in original packages or otherwise. This bill passed the House of Representatives on the 27th of January and has been referred to the Committee on Inter-State Commerce of the Senate. It is of the first importance that this bill should pass the Senate and become a law at this session of Congress.

Let every minister and other temperance voter in Kentucky write a brief courteous appeal to Senators W. J. Deboe and J. C. S. Blackburn, urging them to do all in their power to bring this measure to a vote and to secure its enactment into law. The object of the measure is to make State and local legislation upon the liquor question effective, and it can never be fully so without such remedial legislation by Congress. Brethren, don't put this off until to-morrow, the time is short, it will take but a few moments. Sit down and write to our Senators to-day.

Hurriedly,
 G. W. YOUNG,
 Field Secretary.

THE KIND ART OF APPRECIATION.

BY J. MERVIN HULL.

Amid all the training of physical and mental powers which young people are receiving, the development of the feeling and expression of appreciation should not be forgotten. Yet I fear that it is neglected by some. Not long ago I saw a young lady receive several favors, involving some labor, without giving a word of thanks. And yet I do not think she was really ungrateful. Cases have been known where children have come to the age of maturity without realizing how much was done for them by their parents, or at least without showing that they were conscious of the blessings of home. Indeed, it is true that many people fall into the habit of receiving benefits and favors, especially from near friends, as a matter of course, without much feeling of appreciation and without any expression of it. And a strange thing in connection with this is, that the same people who are so forgetful themselves are just as much grieved and disappointed as any one else when their own favors and benefits to others are received without appreciation. And indeed ingratitude is a very ungracious characteristic, unbecoming to those who acquire it, and causing much unhappiness in those who suffer from it. Therefore it is worth while to

be very much in earnest in cultivating the faculty of genuine appreciation. One sure way to be successful in this is to "count your mercies," as the older people used to say. Think over how many benefits you have received from those that are dear to you. Think of the loving care of your parents, not in a general way, but recall, for instance, just what benefits you have received from them in only a single day. If any one does you a favor, consider not only the deed itself, or the value of the gift, but, more than that, the thoughtfulness and love that prompted it. And when you have thought of all these things till your heart is full of gratitude, then begin the practice of expressing your appreciation, gently, gracefully, sincerely. And when you have begun this habit never give it up as long as you live. Do not take it for granted that your friends know that you appreciate their favors without any words from you. It is very delightful sometimes to hear what we already know, especially if it is a word of appreciation.

After you have kept up this practice for a few years you will find that the results are not only beautiful but exceedingly useful. The habit of appreciation adds a great charm to those who practice it. There is a lady of my acquaintance who never fails to make some acknowledgment of every favor she receives, no matter how small, and the result is that she is most sincerely loved by all her friends. Genuine appreciation is an abundant return for many acts and favors that can be paid

for in no other way. So let us hope that young people especially will see what a great power for creating happiness they may have by cultivating the faculty of appreciation. It will make the home still more assuredly the dearest spot on earth; it will bring many smiles to sad faces; it will rest weary feet that have walked far to help those in need; it will cheer the hearts of those who know that what they do and give must be valued chiefly for the love that prompts it, and it will send warm rays of sunshine into many of life's dark and lonely places. American Messenger.

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The kind that keep time accurate time—all the time. For nearly half a century we have made a specialty of **High Class Time Pieces.** We have learned much about watches. Our experience and guarantee is back of every sale. Write for our large, free Catalog of Watches, Diamonds, Jewelry, Silverware

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The Farm
and Household

C. W. Anderson, of Stanford, sold a pair of mules to Bowen Fox for \$225.

James Messer, of Lincoln, sold to F. Reid a two-year-old gelding for \$100.

Bridgewater & O'Daniel, of Lebanon, sold to Monte Fox, of Danville, 8 cotton mules at \$155 per head.

J. M. Richard, of Bath, sold to W. A. Thomason, of Bourbon county, ten long yearling mules at \$95 per head.

C. S. Brent & Bro., of Paris, bought of Thos. Robinson, of Winchester, his crop of 15,000 pounds of hemp at \$5.50.

T. F. Harston, of Glasgow, shipped to Ball Bros., Lexington, a four-year-old peacock mare, for which he received \$350.

Damon Carrioco, of Marion, bought of a party in Meade county 5 sugar mules for \$130 per head. He sold them the same evening to R. N. Wathen.

Sparks & Williams, of Rockcastle, sold to T. W. Jones, of Lincoln county, 3 mules for \$300. They also sold to R. M. Jackson, of London, a span for \$200.

Brent & Burke sold their 70,000-pound crop of tobacco to Edwards & Ellis—50,000 pounds at 11 cents, 20,000 pounds at 10 cents—or about \$3,000 for crop.—Paris Kentuckian.

In Bourbon J. W. Ferguson sold to Clarence Kenney a team of farm horses for \$200; to Walter Kenney a team of four-year-old mules for \$250; to Fletcher Mann four mules at \$50 per piece.

W. F. DeLong has broken out 60 acres of hemp in the past month, which averaged 1,220 in one field of 15 acres and 1,180 in the other of 45 acres. Mr. DeLong raised 300 acres of the article this season and says it weighs above the average.—Danville Advocate.

Indre, the famous French coach horse, owned by L. V. Harkness, of Walnut Hill Stock Farm, Donerail, Ky., was sold Tuesday of last week at a Chicago horse sale, to an out of town bidder for \$1,500.

It is reported that probably a dozen cattle have died in Harrison county from blackleg during the past two weeks. Vaccination is being generally employed, and it would be well for all stock to be given this safeguard.

Pres. W. Ray, of Lexington, Ky., sold to L. G. Cone, of Havana, Cuba, two pairs of high-acting harness horses for \$1,200 and \$1,500 respectively. Mr. Cone was in Glasgow last third Monday and bought several extra good ones at fancy prices.

C. A. Peters, of Poplar Plains, Ky., sold to J. B. Day, of Boyle county, Ky., a 2-year-old jack for \$380; to J. B. Good-paster, of Owingsville, Ky., a yearling jack for \$280; to W. S. Fant a yearling jack for \$250.

Carothers & Baird, of Lexington, Ky., bought last week of C. S. Templeman, seven head of mules for \$605; of G. A. Stone, five head for \$680; of Chas. Halberl four head for \$430, and one from H. N. Rankin for \$125.

Local dealers report the poultry trade brisk in the vicinity of Lynamville. An express car of mixed poultry was shipped South last week, which makes three cars from this point since January 1st, an average in all of 7,500 head. This market has averaged a car a week since October 1st last, which means that between \$30,000 and \$25,000 worth of produce has been handled by the local dealers.

THE LUSCIOUS ORANGE: NOVEL METHODS OF PREPARING IT.

Medical men say that an acid orange eaten daily before breakfast from December to April tends to produce a condition of almost perfect health. It is well known that singers consume large quantities of oranges, the juice of this fruit being considered specially good for the voice. Fresh fruits are always wholesome and appetizing as a food or in beverages, and fruit in some form should be eaten daily. Oranges may be served in many dainty dishes, and one may rejoice over the fact that the supply is plentiful and the price reasonable.

Orange Eoly Poly.—Peel, slice, and seed four sweet oranges; sift together one pint of flour, one tablespoonful of sugar, one teaspoonful of baking powder, and one-fourth of a teaspoonful of salt. Rub into this two tablespoonfuls of butter and mix in sufficient sweet milk to make a soft dough. Turn out on a well-floured board, roll out in a long strip, spread with the sliced oranges, and sprinkle well with sugar. Roll up, pinch the ends so that the juice will not run out, lay on a buttered plate, and steam for thirty minutes, then set in the oven until the top is dried off. Serve with hard sauce.

Oranges with Whipped Cream.—Shred half a dozen juicy oranges, leaving all the pulp. Pile these small pieces in a bowl. Make a rich syrup by boiling a pound of cut sugar in water and a little lemon juice. Pour the syrup over the oranges and set away in a cool place. Before serving spread over the top a small quantity of whipped cream.

Ambrosia.—Peel, slice and seed six sweet oranges, peel and shred a pineapple, and grate a large coconut. Arrange in alternate layers, sprinkling each layer well with powdered sugar, and having the last layer of coconut and sugar. Serve cold.

Orange Omelet.—Beat the yolks of six eggs with seven teaspoonfuls of powdered sugar. Whip the whites to a stiff froth and pour the egg and sugar mixture over them. Mix lightly, at the same time adding the juice and grated rind of a large orange. Melt 1/2 tablespoonful of butter in a frying pan and tilt it about until the bottom and sides are well greased. Pour in the omelet and cook slowly. When firm and nicely browned set in a hot oven for two minutes, then fold it together, place on a heated dish, and serve at once.

Orange Pudding.—The materials are a cupful of finely powdered cracker crumbs, one cupful and a half granulated sugar, three tablespoonfuls powdered sugar, one cupful water, two tablespoonfuls butter, the rind of three oranges and juice of six, and half a dozen eggs. Soak the cracker crumbs in the cold water for an hour. At the end of this time grate upon them the rind of three oranges, using only the thin yellow part. Squeeze the juice from half a dozen oranges and add to the mixture. Break the eggs, separating the whites from the yolks, and putting them in a cool place. Put the butter in a warm bowl and beat until soft and creamy; then gradually add the sugar. Beat the eggs (except the reserved whites) until light and frothy, and add them to the sugar and butter. Stir this into the orange and cracker mixture. Butter a pudding dish holding two quarts and a pint, and pour the pudding into it. Bake for an hour in a very slow oven. Use the whites as a meringue.—The Delicater.

J. C. Freeman bought three horses at Paris, paying for \$125 to \$150.

FREE TO EVERYBODY.

J. M. Willis, of Crawfordville, Ind., will send free by mail to all who send him their address, a package of Fanny Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

FIVE FISH RECEIPTS.

Fish, when fresh, is excellent food but the proof of freshness must be beyond suspicion. The flesh of good fish is firm and hard, and will rise like rubber when pressed with the finger. The eyes, too, should not be sunken, and the odor must be fresh, even if fishy.

Fish with red blood, like salmon, herring and mackerel, are highly nutritious, but not easily digested. This class of fish should never be cooked in fat, as they are sufficiently fat in themselves. White fish, such as halibut, cod, haddock, etc., contain but little fat in their flesh, and are therefore delicate and digestible.

To Prepare for Cooking.—In preparing fish for cooking, wash, thoroughly wipe, cut off fins with a pair of scissors, and then set the fish in a cool place until required for cooking. Never lay fish on the ice, for if the ice is an artificial product the fish will be spoiled in a few moments; but even if it is not, the juices of the fish will be extracted as the ice melts.

Small fish are excellent broiled over the coals or pan broiled, while the larger fish may be baked, boiled, or, in case of halibut and haddock, alcohol, egg, crumbed and fried. Cusk, cod and haddock are also especially nice when flaked and creamed.

Clam Chouder.—Open and chop one dozen clams; chop and boil a quarter of a pound of salt pork for fifteen minutes in two quarts of water. Add two potatoes and two onions, chopped fine, and boil until done. Lastly add half a dozen crackers broken in small pieces, the clams and juice; boil all together for ten minutes more, season and serve.

Planked Shad.—The plank used should be of well-seasoned hickory or of oak, about three inches thick, two feet long and a foot and a half wide. Any soft wood gives a woody taste that is most objectionable. Get a fine rod shad, as fresh from the water as possible, scale, split down the back, clean, wash well and wipe dry. Dress with salt and pepper. Place the plank before a clear fire to get piping hot. Then spread the shad open and nail it skin side down to the plank with four large-headed tacks. Put the board before the fire, large end down. In a few moments reverse the board, so that the other end will be down, and do this every few moments until the fish is done. To determine that accurately, pierce with a fork, and if the flesh is flaky it is perfected. Spread with butter and serve on the plank, or draw out the tacks and slide off on a hot platter. Planked shad, like terrapin, should be served with baked potatoes, and if possible, with green peas and a lettuce salad. The shad rod should be parboiled first to prevent the spluttering, then fried.

Brook Trout.—Wash, drain and split. Have some thin slices of fat salt pork in a pan, and when hot and enough of the fat is fried out, lay on the fish, rolled in flour and seasoned with salt. Fry a delicate brown. If a cream gravy is desired, after removing the fish pour a cupful of cream into the pan, salt and pepper; boil a moment or two and pour over the fish.

Figs in Blankets.—Take large plump oysters, wash and wipe, patting thoroughly dry with a soft towel. Have some hot bacon cut in thin slices; tuck each oyster in one and pin his blanket on with wooden toothpicks. Broil or roast until the bacon is crisp and brown, and serve with blankets still pinned.

Baked Whitefish.—Prepare a dressing of fine breadcrumbs and a little salt pork chopped up fine and seasoned with salt, pepper, sage and parsley. Fill the fish, sew up, sprinkle outside with salt, pepper and bits of thin salt pork or butter; dredge with flour and bake an hour, basting often. Serve with egg or parsley sauce, and slices of lemon.—New York Tribune.

One of the most frequent causes of lameness and swaggy in horses is bad shoeing. Any blacksmith can nail on a shoe, but very few of them can nail one right.

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Arrive Louisville: 2:40 am; 11:27 am; 2:10 pm; 8 p.m.
TRAINS, JELICO AND SOUTH AST.
Leave Louisville: 9:00 a.m. and 9:20 p.m.
Arrive Louisville: 6:50 a.m. and 5:10 p.m.
TRAINS, LEXINGTON AND FRANKFORT
Leave Louisville: 7:30am; 2:00pm; and 5:00pm; 4pm.
Arrive Louisville: 8:10am; 12:00 noon and 5:25pm.
Lexington Street—Olden—Southwest Corner Fourth and Main Streets.

A crop of 24,000 pounds of tobacco was sold in Jessamine county recently for 19-1-2-cents, the highest price paid this year in Central Kentucky.

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TOP Making Medicine
Sharks Rich
 Taking drugs and nostrums, Indian and Chinese medicine, and other means to cure disease, is a bad habit, and is the cause of many deaths. A recent report from the United States Fish Commission states that the shark is a rich source of oil, and that the oil is used in the manufacture of cod liver oil. The shark is a large fish, and is found in the waters of the United States. The oil is a valuable medicine, and is used in the treatment of many diseases. The shark is a rich source of oil, and is found in the waters of the United States. The oil is a valuable medicine, and is used in the treatment of many diseases.

Items of Interest
 News the World Over.

There was a hard fight at Ormoc, West Leyte province, on Tuesday, but the Philippines were at last defeated, losing eight men killed. One American was killed. President Schurman, who was President McKinley's commissioner to investigate the condition of the Philippines, in a speech in New York City, said that thousands of Filipinos had died for their independence, and hundreds of thousands more were ready to die for it. He urged that the United States let them be free.

There have been many losses at sea, though the record this winter will not probably equal that of last winter. The Clyde liner steamer Gulf Stream struck a bar off the coast of New Jersey, and while the crew was saved, the steamer was beaten to pieces. The British cruiser Pioneer ran into a torpedo boat destroyer and sank it, drowning thirteen persons.

Mr. Jones, an English artist, presented a picture called "Love and Life" to be hung in the White House. The nudity of the picture caused President Cleveland and President McKinley to refuse to have it in the White House, and it was hung in the Corcoran gallery. The picture showed a young man and woman in a state dining room. Whereupon some ladies in New York City protested so vigorously that he took it down and had it hung in the private apartments.

The troops have been called out in Connecticut to keep the peace in Waterbury. There has been a strike of the street railroad employees, and this strike is now in its fourth week. The strike was accompanied by rioting, and the sheriff, finding himself unable to quiet it, called for the troops.

Congressman J. W. Bumpus of the Second Iowa District has died in a Chicago hospital, where he went for treatment for cancer of the throat. He was 62 years old, and fought through the war as a member of the Second Iowa Cavalry. After the war he studied law. Sir George Gabriel Stokes, Master of Pembroke College, Cambridge University, England, has died, aged 83. For many years he has been among the most eminent of English mathematicians and scientists.

A "bird stone," five and one-half inches long and two inches high, has been found near Streator, Ill. Such stones were worn by Indian conjurers, and also bound to the brows of canoes. They were sometimes used in playing a game and also served as tokens of tribes and clans, as well as talismans in some way connected with the hunting of water fowl.

The Southern States seem to be the place for the silk-worm industry, and as the United States now manufactures and uses more silk than any other country, it is but right and proper that some of it should be produced here. Mulberry trees flourish in the South, labor is cheaper than in the Northern States, and women and children can be employed in taking care of them. The North Carolina Experiment Station states that in 50,000 families the product of from four to five ounces of silk-worms could be cared for without any hindrance to other work. Why should not the rearing of silk-worms become both popular and profitable?

Seals have natural affection in their wild state. A recent tide on the ocean shore in Oregon left a young seal high and most uncomfortably dry on the plank wharf. As it had not strength to waddle back into the water and no one to teach it the tricks of its tribe a gentleman, living near, easily caught it. He kept it several days and then, in pity, turned it into its native element. It came to the wharf every night and whimpered so he was obliged to take it out again and keep it in a small tank. The little glossy creature expressed its affection very much after the manner of a young dog.

In the court martial of Major Glenn now going on in the Philippines for having tortured some prisoners of war and murdered the guides because they failed to find the fighting Filipinos, Capt. Swain testified that he informed the General in command that several thousand women and children who had been driven from their homes by his command must be allowed to return or they would die of starvation. And the General's answer was, "Let them starve."

According to the agreement between Austria and Hungary, a new tariff bill goes into operation and will stand for ten years. The bill provides for an enormous increase over the existing rates. This is aimed at Germany and the United States, which countries have very high protective tariffs. The Germans recently increased their tariff greatly.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for over 100 words, but vary in advance. Count all words and you know at once what the charge will be. Unless the contrary be stated in the notice, it will be brought down to 100 words.

MILLER.
 Mrs. Parthena A. Miller, of Owensboro, died January 24, 1903. She was a great sufferer during her illness, but she bore it with a Christian fortitude that was characteristic of her. Mrs. Miller was a Miss Whitehead and was born at Hodgsonville, Larue county, September 15, 1845. She was married to Mr. P. J. Miller in 1876, and one child was born to her, which died in infancy. Mrs. Miller being an excellent Christian woman, large hearted and benevolent spirited much of her means were used in relieving suffering, and many of our denominational enterprises were the recipients of her beneficence. Her orphan's home, Williamsburg Institute, Georgetown College and the Baptist Ministers' Aid Society. To the latter she made her largest gift—\$5,000—in 1893, as a memorial to her husband, who at the time of his death was a member of the Board of Trustees of said society. Mrs. Miller was a devoted member of the First Baptist church of Owensboro. She was a loving, helpful friend to her pastors, as all of them would cheerfully testify. She will be greatly missed in every sphere of life in which she moved.

Mrs. Miller leaves three sisters—Mrs. Margaret Tabbs, of Haysport, county; Mrs. Fannie Jones and Miss Tillie Whitehead, of Owensboro. The latter was her constant companion during life, and was with her every day and hour during her long illness, ministering unto her every need, and hoping and praying for her dear sister's recovery, but God said no, and she is resigned to the will of God. She will miss her sister more than all the rest, but in her loneliness God sends His spirit to comfort her.

The funeral took place Monday morning at 10 o'clock from the family residence on East Fourth street. The services were conducted by Rev. E. Pendleton Jones, pastor of the First Baptist church, assisted by Revs. J. K. Feltz, of Louisville, and G. L. Morrill, of Minneapolis, former pastors of First church, and Rev. W. H. Dawson, of Daviess county, and the remains were laid to rest in the beautiful Elmwood Cemetery.

Geo. H. Cox, Owensboro, Ky., Jan. 27, 1903.

RYAN.
 Bro. E. M. Ryan, after a long and painful suffering with typhoid fever, died October 3, 1902. He was born and reared in this community; had been a member of Ewing Baptist church for thirteen years, and always enjoyed attending the services and bringing his household with him.

Resolved, That as a church, we tender our sincere sympathy and consolation to his loved companion (who is also a consistent member of our church), the two little boys and relatives.

Resolved, That as a church, we hold him in kind remembrance, and while our hearts are sad at the thought, that we will no more see him in this life, that we anxiously hope with the heavenly angels in humble submission to the will of God.

Resolved, That a copy of these resolutions be furnished the *Western Messenger* for publication and a copy be spread upon our church record, also one sent to the family of the deceased.

Mrs. E. Lee Barry, L. G. Coon, Mrs. J. H. Cowan, Committee.
 Ewing, Ky., Jan. 17, 1903.

EVERYTHING becomes possible to those who love. The commands of the Lord are no longer grievous, for the soul that loves is gifted by that love with fresh energies; it discovers in itself unsuspected possibilities, and is supplied with ever-flowing currents of new vigor. We shall be enabled to do so much if only we love. We live by loving, and the more we love the more we live; and therefore, when a man is full of love and the spirits are low, turn and love God, love your neighbor, and you will be healed of your wound. Love Christ, the dear Master; look at his face, listen to his words, and love will awaken, and you will do all these things through Christ, who strengtheneth you.—Henry Scott Holland.

This minister's family were enjoying the eager gratings of the family and over its unfamiliar treat of opium, and a neighbor had been quoted as wishing there were some dogs for her sick dog, when Robert, the ten-year-old, breaks out with, "Papa, I think parrots must be for sick ministers!"—Congregationalist.

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- Prices on letter bindings for the asking.
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- Pendleton's Church Manual..... 40
- Smith's Bible Dictionary..... 1 00
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Finland's Pathetic Appeal

An Urgent Cry for Help

IN Helsingfors, the capital of Finland, there is a statue overlooking the port, representing a sailor on the mast of a shipwrecked vessel, peering with eager gaze into the distance in search of help. That shipwrecked sailor represents Finland to-day; her famine-stricken peasants are looking this way for help, and if the American people are true to the traditions of the past, the patient, suffering Finns will not look in vain.

Hasten quickly to their rescue,
Hear their bitter cry for bread.
Ye, who in your homes have plenty,
Ye, whom God has always led.

Finland's climate is subject to sudden changes, and not infrequently does the farmer, after toiling in his fields throughout a summer's day, go home with a trembling, anxious heart. The calm, warm day may be followed by a chilly night, during which the temperature will go down below the freezing point, and in a few hours utterly destroy his prospects of a bountiful harvest, and render thousands of hard-working people destitute for the winter. In times of extreme dearth, they are compelled to make up for the failure of their crops, by mixing the ground bark of pine trees, chopped straw, and other ingredients, with the rye of which they prepare their bread.

Rather Die Than Beg

Ordinarily, under such trying circumstances, the tenacious endurance and heroic resignation of the Finlander are displayed in all their power, and very rarely is he heard to complain of his lot in life; but just now he is indeed in the direst straits. Not only locally, but throughout vast tracts of territory, the complete failure of crops has reduced nearly 400,000 people not simply to destitution, but to the very verge of actual starvation, and now, even Finnish endurance has reached its extreme limits.

But so quiet and undemonstrative is the Finlander in his intensest suffering, that, were it not for occasional letters from the Fatherland to sons and daughters who have found homes in other climes, the world would know but very little of the calamity that has recently befallen this God-fearing, peace-loving people, for the Finlander would rather die than beg.

Even now the peasants of that rugged land, who have "a song for every joy and for every sorrow," are striving hard to tide themselves over until better days shall dawn; but authentic advices make it quite evident that unless help from without comes, and comes quickly, many

thousands must necessarily perish of hunger and cold.

Plucking hearts that throb with sorrow,
By your deeds ye shall be known.
Give to-day, and ere to-morrow,
'T will be carved on God's white throne.

America Will Save Them

It is, indeed, a very sad picture that poor, suffering, starving Finland presents to the civilized world, and one that cannot but touch the hearts and enlist the practical sympathies of our own people, comparatively so favorably circumstanced. According to the recent census, Finland has over 2,500,000 inhabitants—honest, industrious, God-fearing and God-serving people, who have fallen upon evil times, and whom America will not

Of the Household of Faith

The Finlanders are an industrious, deserving, educated people. Of 470,000 school-children between the ages of seven and sixteen, 448,000 attend school. These simple folk have a great reverence for sacred things, and they are not ashamed to speak of matters concerning their souls. Seriousness is stamped upon their countenances, when eternal things are being discussed. During prayer, every knee is bowed, and at services held in the open air, every head remains uncovered during the singing, prayers and sermon.

Although the Finns are Lutheran as a nation, other religious bodies

Let Us Act Quickly

It is for these faithful but distressed people that we appeal for help. Nay, yet has the generous American turned a deaf ear to the pitiful cry of the destitute, the desolate, the distressed or the hungry, and contributions have commenced to pour in every direction; but so much is needed, so much is to be done, so much misery and famine is to be relieved, that unless every one does a share, does it quickly, little can be accomplished to stem the tide of suffering starvation and death.

Midwinter is approaching in Finland, when the whole country is shrouded in snow and ice, and the temperature falls to from 20° to 30° below zero, adding greatly to the suffering in North and East, where over 600,000 families will have to fight a grim, silent battle with starvation, and must succumb unless quickly aided. In the great famine in Finland, many years ago, over 100,000 perished. Of many of the 400,000, who are now suffering, will live to see another spring.

Soon will the season of rescue be o'er;
Soon will they drift to Eternity's shore;
Haste, then, my brother! no time for delay,
Throw out the life-line and save them to-day.

An Opportunity for All

We urge every reader of this paper to seize this opportunity to place his name upon the roll of live-savers. Every pastor can aid the work by putting it before his flock; every Sunday School Superintendent can tell his scholars of the glorious opportunity of which they may avail themselves; for it is certainly a great thing to save even a single life. Every Sunday School teacher has here a chance, so also have the King's Daughters, Epworth Leagues, Christian Endeavor Societies, Ladies' Aid Societies, Y. W. C. A., People's Unions, and the various church societies. We cannot count of any nobler work than this, which gives us a share in averting so great a disaster as threatens the people of Finland.

Every contribution, however small, will be gratefully received and publicly acknowledged in THE CHRISTIAN HERALD. All money received will be cabled to Finland, absolutely free of cost. Representatives of Finnish merchants and clergymen in Helsingfors, Uleaborg, and elsewhere have formed Relief Committees, serving without pay, to distribute supplies, thus making every dollar in behalf of the sufferers. Address:



A TYPICAL FINNISH DAIRYMAID

desert in this hour of their dire extremity, nor suffer them to perish from off the face of the earth. Help will surely be afforded them, and in such bountiful measure that the calamity that has come upon them shall not overwhelm them. And thus the beautiful words of Whittier, written many years ago, shall have glorious fulfillment in the noble generosity of our ever open-hearted and open-handed people:

And so to Finland's sorrow
The sweet answer to send;
As if the healing hand of Christ
Upon her wounds were laid.
Then row thy boat, O Father!
In peace on lake and bay;
And thou, young maid, dance again,
Around the poles of May.
Sit down old men together,
Old wives in quiet ease;
Shew forth the Anchor-Sign
To brother of the Finns!

have a work in their land. The Baptists began work there about thirty-five years ago, and the first Methodist chapel was dedicated in 1882. In 1891 the Methodist Episcopal Church obtained legal right to free religious exercise.

The Finnish people have often passed through the furnace of persecution, pestilence and war, and even under such trying circumstances have not forgotten to seek for comfort in the Revealed Word, which they have had both in Finnish and Swedish for centuries past.

Let us do good unto all men, especially unto them who are of the household of faith—Gal. 6: 10.

Finland Famine Fund, THE CHRISTIAN HERALD, 156-159 Bible House, New York
God help poor Finland. God bless every giver. God bless and multiply the gifts.